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A STUDY OF BLIND MENDICANTS IN PITTSBURGH.

By
John Faricy
A.B., University of Minnesota, 1925

Submitted to the Graduate School
of the University of Pittsburgh in partial
fulfillment of the requirements for the degree of
Master of Arts

Pittsburgh, Pennsylvania
1930

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FOREWORD

The preparation of a paper of this nature is largely contingent upon the hearty cooperation of social workers, public officials and experts familiar with the field.

The material has been gathered under the direction of Dr. Manuel C. Elmer, Head of the Department of Sociology of the University of Pittsburgh, to whom grateful acknowledgment is made.

The Committee on Street Begging of the Pittsburgh Federation of Social Agencies has concurred graciously and provided the names of blind mendicants in Allegheny County, as known to the Department of Public Safety. Miss Henrietta Lund was especially helpful.

I wish furthermore to express my appreciation to Mr. Hackenburg of the State Council for the Blind, to Mr. Latimer, Executive Secretary of the Pennsylvania Association for the Blind. They have given invaluable assistance.

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ETYMOLOGY AND DEFINITIONS.

1. Various explanations are offered as to the origin of the term "begging." In early Modern English, the designation "begg" and "begge" are first found in the early part of the 13th Century. "Begge," a bag, because beggars carried bags, became "beggar."

In the Anglo Saxon "bedician" occurs but once, in the 9th Century, and there are no intermediary forms to connect it with the Modern English "beggen."

"Beghard" and "beguin" are names given to members of a mendicant lay brotherhood which arose in Flanders in the 13th Century. These words were also applied to any mendicant friar or other beggar. Such mendicants were numerous at the time of the first appearance of the English verb. (Century Dictionary-1889).

2. Beg. (M.E. beggen, pert. fr. AS. bedecian (akin to Goth. bidagwa beggar), biddan to ask (cf. bid, u.t.); orcf. beghard, beguin). "To ask for as a charity, esp. habitually or from house to house." -- Webster's New International Dictionary, 1917.

3. Mendicant. (L. mendicans, antis, P.pr. of mendicare to beg. fr. mendicus beggar, indigent). "Practicing beggary; living on alms."

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INTRODUCTION

A. Beggary has existed in all parts of the world throughout all eras of civilization. In view of its prevalence it would seem that much might be known about this social evil. A careful search of the literature on mendicancy reveals, however, merely a handful of obsolete and subjectively prepared books, in addition to several score magazine articles. The majority of these articles is, from a scientific viewpoint, nearly worthless. Many are based on inaccurate and incomplete data. Some are written by commercial sensationalists who postulate a few spectacular instances as representative of the entire field of beggary. Police investigators, warped with bias and prejudice, are induced by publishers to write articles that appeal to the public. In attaining appeal, validity is often sacrificed. A careful observer will note that there are a great many aspects of beggary. Writers have these stereotypes, often fallacious, and in their articles confirm to them, for these sensational misrepresentations are just what the public wants to read. It should be stated, however, that several sound articles appear in the better periodicals.

Absence of available material in books and periodicals was one reason why the subject of blind mendicancy was chosen for investigation. The writer has always been attracted by the problem of beggary, and when, in January, 1930, the formation of a committee on Street Begging was called to his attention, an investigation was immediately begun of blind mendicants in Pittsburgh. The City of Pittsburgh, at the time of this writing, (July, 1930) is overrun with all type of beggars.

B. This study has been conducted with several purposes in mind. First, to supply some fairly reliable data on the nature and extent of mendicancy in Pittsburgh. Second, to present whatever information is gathered to the committee on Street Begging in order that the

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streets of Pittsburgh may be cleared of mendicants. Third, to present some material on the scope and nature of beggary as a world-wide sociological phenomenon. Fourth, to determine just what has been and is being done to cope with the problem in various cities throughout the United States, in order that the most efficient means of prevention may be formulated. Fifth, as a problem in social research, to make some progress toward improved techniques of studying mendicancy.

C. The method of study has employed several techniques of social investigation, but there has been constant aim to be objective as possible with data of a rather intangible nature. The investigator has been wholly impartial, and has retained a healthy skepticism toward data and arguments from all sources. Products of fancy and unsound generalizations have been avoided. A definite attempt has been made to avoid the fallacy of sensational and superficial material.

1. All the literature available on the subject of beggary was quite thoroughly gone through. A bibliography of books, themes, articles from periodicals, pamphlets and special publications will be found in the Appendix.

2. Conferences were held with the Committee on Street Begging from the Pittsburgh Federation of Social Agencies, and with executives of the Pennsylvania Association for the Blind.

3. Interviews were arranged in Pittsburgh with executives and officials to obtain the following information:

a. Mr. Clark, Director of Public Safety. Attitude of Police toward beggary. Ordinances. State of enformement.

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f. Mr. Seabold, Director, Bureau for the Handicapped. City and County Building, Pittsburgh.

g. Mrs. Darraugh, Assistant to Director, Department of Public Welfare. General Information.

h. Mr. Latimer (blind), Executive Secretary, Pennsylvania Association for the Blind. Blind mendicants. Prevention of blindness. ReOeducation, relief and pensions.

i. Mr. Glickson (partially blind), Superintendent of Workshop for Blind. Occupations for blind.

j. Mr. Nickerson (partially blind), Placement manager, Pennsylvania Association for the Blind. Placement for re-educated blind.

k. Mr. George Hackenburg (partially blind), Special Investigator State Council for the Blind, Harrisburg, Pennsylvania. (Mr. Hackenburg is at present making a survey of the blind in Allegheny county, Pennsylvania.) Information in regard to all aspects of blindness.

l. Miss Caroline Hughes, Government expert on Vocational Therapy. Training of and occupations for the handicapped.

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b. Mr. Sullivan, Department for Re-education of the Handicapped. State of Minnesota. St. Paul. Cost, method and results of re-education.

c. Mr. M.I.Tynan, Supervisor, State Department for the Blind,

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c. Family and Child Welfare Council. Louise R. Wood, Secretary, Louisville, Kentucky.

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It was thought that some material would be available in regard to transient disabled veterans becoming mendicants. Correspondence was had with the American Red Cross. Polly Sutton, Supervisor---Case Correspondence, War Service---Washington, D.C.

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A special schedule was devised and used in the recording of case history date. There are, doubtless, many defects and omissions in this schedule, but there exist, however, several possible points of merit

1. The schedule is quite definite and objective. Certain items are worded subjectively in order to attain concision and simplicity.

2. An attempt has been made to incorporate clear and exact terminology.

3. Brevity has been stressed. All data thought to be irelevant and superficial have been eliminated. Each case is recorded on one page.

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5. The use of a schedule, as superior to memory, has several desirable features. Items considered important are not forgotten, and the absence or presence of particular items can be easily recorded. Elements are isolated, with concomitant intensification of observation, for division of a mass of impressions into factors is the essence of analysis.

It is a fact of common knowledge among students of modern social research that the value of case studies is contingent upon their amenability to quantitative, statistical treatment. Because of the m many sensational aspects of beggary there has been a marked tendency among writers to record a few spectacular cases in great detail. These cases not only contain much that is irrelevant and superficial, but the valuable data are buried in masses of rhetoric. Many writers on beggary pander to public fancy and write up appealing cases which are not representative of mendicancy in general, although such spectacular cases are accepted by an uninformed public as typical. The twenty-six case histories compiled by this investigator constitute the great majority of blind mendicants now begging in Pittsburgh. No one case is stressed or depreciated---no one case is postulated as typical. The writer believes, however, that generalizations from statistical summaries of his cases constitute a valid sample of blind mendicancy as it exists at present in Pittsburgh. The writer wishes for no more than that several working hypotheses may be uncovered in his study.

Science concerns itself with method and it is the essence of science that corroboratory or contradicting observations may be made by differenc investigators at various places under the same conditions. It is hoped, consequently, that some progress has been made toward the adoption of a standardized, objective schedule for blind mendicants, in order that the material gathered by different investigators may be

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in suitable form for statistical analysis. It is quite difficult to obtain data concerning mendicants, and it is in the pooling of comparable date from all sources, that enlightenment on the causes and nature of beggary shall be found. Mr. Freund of Chicago has devised a Begging Family Schedule which possesses considerable merit. (See appendix)p.118

Some sentimental case history recorders of the old school will doubtless raise objections that the schedule used in this study eliminates the "emotional personal touch." Deletion of "human interest" will be disparaged on the grounds that each case is different. The writer believes that himan welfare will eventually be much more effeciently advanced if retarding sentimentality is avoided and essential factors are discovered which explain the causes and nature of mendicancy. The apparent variability of cases is found mainly in lack of sufficient cases---large numbers of cases an all phenomena reveal certain uniformities---petty differences may exist, but types of cases are discovered and regular patterns may be observed. The human mind can deal only with what is probable, and all science aims to establish norms.

The names and addresses of the mendicants were obtained mainly from a list compiled by the Department of Public Safety for the Committee on Street Begging of the Pittsburgh Federation of Social Agencies. For the purposes of this study it has been thought expedient to delete the names and addresses.

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BRIEF HISTORY OF MENDICANCY

In primitive societies, beggars had little chance for existence for there did not exist that accumulation of wealth in the presence of which always appears a class of the economically unfit eager to exist as parasites on the industry of others. Beggary is a phenomenon of civilization---with civilization appear two important ingredients of mendicancy; inequality of distribution of surplus wealth and the fostering of the handicapped.

The Odyssey (about 800 B.C.) states that Zeus sent all strangers and beggars, and it was against all law to slight them. Hospitality was then unsoured. Hesiod (700 B.C) pictures a large and formidable group of beggars in Greece, who lived within their own group, and their mendicancy was recognized as a means of maintenance in poor relief. Beggars appeared at feasts with wallets, in which to carry away food. There thus existed a system of voluntary relief, based on the duty of alms-giving, as complete and obligatory as that found later among the Jews and Early Christians.

> "In early civil societies there were numerous substitutes for charity. Polygyny itself provided for many who in later times would have been beggars. Prostitution likewise is a very ancient way of making a living. (Gen. 38: 16,17). Slavery served as a means whereby dependents were cared for. Later in Rome and in medieval Europe clientage and vassalage provided means ..... Hunchbacks, crippled and 'queer' people often found a place in the entourage of a feudal lord. In all these ways begging was prevented." 1.

Rome found itself with great numbers of beggars after the foreign wars had depleted the ranks of yeomanry, and whole families had become impoverished. Slavery and the substitution of grazing for husbandry forced freemen into dependency upon municipal doles of corn. Social

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1. Gillin, J.L., Vagrancy and Begging, American Journal of Sociology, Nov., 1929, p. 424.

BRIEF HISTORY OF MENDICANCY

In primitive societies, beggars had little chance for existence for there did not exist that accumulation of wealth in the presence of which always appears a class of the economically unfit eager to exist as parasites on the industry of others. Beggary is a phenomenon of civilization---with civilization appear two important ingredients of mendicancy; inequality of distribution of surplus wealth and the fostering of the handicapped.

The Odyssey (about 800 B.C.) states that Zeus sent all strangers and beggars, and it was against all law to slight them. Hospitality was then unsecured. Hesiod (700 B.C) pictures a large and formidable group of beggars in Greece, who lived within their own group, and their mendicancy was recognized as a means of maintenance in poor relief. Beggars appeared at feasts with wallets, in which to carry away food. There thus existed a system of voluntary relief, based on the duty of alms-giving, as complete and obligatory as that found later among the Jews and Early Christians.

> "In early civil societies there were numerous substitutes for charity. Religyny itself provided for many who in later times would have been beggars. Prostitution likewise is a very ancient way of making a living. (Gen. 38: 16,17). Slavery served as a means whereby dependents were cared for. Later in Rome and in medieval Europe clientage and vassalage provided means ..... Hunchbacks, crippled and 'queer' people often found a place in the entourage of a feudal lord. In all these ways begging was prevented." 1.

Rome found itself with great numbers of beggars after the foreign wars had depleted the ranks of yeomanry, and whole families had become impoverished. Slavery and the substitution of grazing for husbandry forced freemen into dependency upon municipal doles of corn. Social

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1. Gillin, J.L., Vagrancy and Begging, American Journal of Sociology, Nov., 1929, p. 424.

and economic disorganization appear to be concomitants of increased beggary. It has been pointed out that there was no record of begging in Israel until after the growing commercial activity had disturbed the old pastoral and agricultural economy of the nation in the eighth century B.C. There are many indices of mendicancy in the New Testament.

A law existed among the Hebrews (A.D. 70) that alms were to be given to all who asked, and "he who gave less than a tenth of his means was a man of evil eye." Refusal might be punished with stripes at the hands of the Sanhedria. There was also found among the Hebrews the modern concept of helping the beggar to help himself.

St. Ambrose (A.D. 350) voices a complaint which has a familiar ring.

> "Never was the greed of beggars greater than it is now. They want to empty the purses of the poor, to deprive them of the means of support. Not content with a little, they ask for more. With lies about their lives they ask for further sums of money. A method in giving is necessary."

Constantinople (A.D.382) was wholly overrun with beggars and paupers. "The land could not support the lazy and valiant beggars," consequently public works were provided for them and all who refused to work were driven away. Sturdy beggars were condemned to slavery.

> "Into the midst of a slowly decaying society entered the Christian Churches with a 'gospel of love and charity.' There grew up in the course of time the theory of the religious merit of alms-giving. Charity became a means of securing forgiveness of sin to the giver, a means of grace. Alms-giving, no longer the means primarily of helping a fellow man in need, became fundamentally a method of washing away one's sins."

> "With the rise of monasticism in Christendom the religious basis of begging in the cleansing grace of charity was completed in the theory that those were of superior sanctity who forsook all their worldly possessions and depended entirely upon the charity of God's people. This, the religious basis of beggary had its roots deep in man's desire to free himself from sin by giving to a beggar, and on the other hand got its justification from the desire to attain salvation by becoming a baggar. From both points of view religion sanctified begging. The organization of the orders of mendicant friars was the logical outcome of the theories traced above. The widespread presence of the friars symbolized the theory in living flesh and blood, Beggary became a holy occupation. While the church officially never ceased its efforts to discourage

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imposture and pauperisation; its machinery to do so by no means equaled in efficiency the impetus of its religious theories which favored beggary." 1

In the Middle Ages, and after, beggars became so numerous that they threatened to overrun the Continent. There were several causes for these hordes of mendicants. The Industrial Revolution sent many thousands of hand-spinners and weavers to the road. Introduction of sheep inclosures three many out of work. Black Death in the fourteenth century disrupted the whole social and economic bavric. The stability of feudal manors was upset by overseas expansion following upon the discovery of America.

In 1349 England began to forbid begging, but such legislation was of little effect. During the 15th Century the idea gained ground that the able-bodied poor must be set at work, a concept which involved the overthrow of the old theory of alms-giving.

The 16th Century marked a great change. Luther said that one of the most crying needs of Christian countries was the prohibition of begging, and measures to this effect introduced in the "Regulation of the Common Chest" became the basis for subsequent reforms. Germany (1770-1790) made more stringent regulations, but no concerted effort of all the states was attained. Hamburg in 1788 forbade beggary and gifts to beggars. It was at this time that effective investigation of individual cases was introduced.

Count Rumford introduced drastic methods of treating vagrants in Bavaria about 1795. Many measures that had been passed against beggary proved ineffective, and there was an intolerable increase of mendicants toward the close of the 18th Century. Using the police of that despotic kingdom, Count Rumford arrested all the beggars and vagrants on a given day, and set them at work to earn their own living at various industries adopted to their handicaps. Beggars were taught trades and paid for their work, remuneration

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Bavaria made a statistical study of mendicancy between 1870 and 1880 which showed that some 20,000 beggars were convicted each year.

France, finding that the mendicancy law of 1566 was ineffective, ordered in 1627 that beggars be impressed into the navy, and later, mendicants were commanded to leave Paris under penalty of being sent to the galleys. After the Revolution, however, beggar colonies were established. These "beggar houses" were also established in Holland, Belgium and Switzerland, and the same system exists today. Beggars are paid a small wage for farming.

Italy, at least up to a few years ago, has for centuries been plagued with swarms of licensed and unlicensed beggars.

Beggary has also been prohibited in other countries---Denmark (1860), Norway, (1863), Russia (1864), Sweden (1885). In Mohammedan lands, where almsgiving is still a religious obligation, beggars abound. Brahman begging in India is a social institution. For centuries the education and highly respected Brahman mendicant has been given free transportation, food and shelter. Interior China has likewise suffered for centuries with swarms of begging parasites. These beggars are so well organized and so numerous, that they have a communal life in "Beggars' Guild Hostels," and no town dares to refuse them tribute.

England in 1536 decreed that an able-bodied beggar should be whipped for the first offense, have his ears cropped for the second, and be executed as a felon and common enemy for the third. In 1547 he was to be branded and become the slave of anyone who would care for him for two years. The middle of the 17th Century saw the inauguration of modern compulsory labor

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The few highlights that have been touched upon prove that beggars have been known for centuries throughout the world, and that many countries have attempted to cope with the problem of mendicancy. The baggar has a strong traditional background, and he remains an astounding anachronism upon the face of the earth today.

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11b. SOME GENERAL ASPECTS OF BEGGARY

A. Techniques of Mendicancy, Arranged as to Type of Beggary

In common with any "racket," beggary employs certain definite techniques. There are competent and incompetent mendicants---the former know how and where to ask for and receive alms. Although begging is not so distasteful as many forms of legitimate work, the beggar encounters many unpleasantries. He is exposed to the rigors of cold and heat---he is without social status---he is compelled to maintain uncomfortable postures ---he is ignored by many and jostled by crowds---he is often in paid in getting about.

Certain types are appealed to, as being consistently generous donors. Women shoppers are soft-hearted. Foreigners, probably because of adherance to obsolete religious sanctions of alms giving, are found to be generous. The clever beggar knows that certain beats are more lucrative, and that late afternoon and early evening hours are most propitious, for it is at these hours that office workers and theatre-going crowds jam the streets. "Stands" are "worked" early and late during the Christmas holidays, for this is the most lucrative time of the year. Transient beggars are constantly informed as to conditions of beggary in various cities throughout the United States. The number of mendicants in any given city is, of course, inversely proportional to efforts of suppression.

It is well to remember that there is a great deal of overlapping in a classification of beggars---they are chameleons and alter their types of appeal to conform with expediency. Begging may be occasional or professional, it may be transient or resident. A beggar may embrace all these aspects at different periods.

1. Begging-letter Writers

Begging-letter writing has great possibilities for the able-bodied, ingenious, educated mendicant. The following points reveal its

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B. Begging-letter Writers

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potentialities.

a. Social status is maintained. Even close friends and relatives may be unaware of the practice.

b. The applicant is neither seen nor questioned. In the event of an investigating visit by the donor, an appealing scene may be arranged to dupe him.

c. There is a strong appeal, in that aid is requested of a single individual.

d. The recipient has leisure for consideration of the request. (This acts both for and against the possibilities of a donation.)

e. There is no limit to the number of appeals that may be sent out daily. The mendicant may utilize mailing lists.[1]

f. Inclement weather, long hours, physical exertion, and abuse by the public are all avoided.

g. There is practically no danger of arrest. Duped donors, who have discovered imposture, are rarely eager to be known as gullible.

2. Blind Mendicants

The blind do not have to rely so strongly upon special techniques. Through association of the words "blind beggar," the public has come to view blind mendicancy as a legitimate form of charity. Deep-rooted "stereotypes" approve of the blind as beggars. Since many persons believe that the blind can do nothing but beg, blind men are considered deserving recipients, while other beggars are disparaged. Located on a favorable "stand," the blind man is certain to receive money. He is more fortunate if he can play some musical instrument and sing plaintive songs. The public knows, moreover, that most "blind" beggars have really lost their sight---feigned blindness is too difficult and dangerous a role for the majority of counterfeiting mendicants.

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3. Panhandlers

Panhandling is usually practiced by transient, able-bodied men, who may occasionally work. The panhandler varies his technique to suit the quickly appraised prospective donor. Bullying tactics may be pursued in a secluded spot at a late hour with a possible giver of small stature. Women are frequently intimidated. The panhandler may whine a "hard luck story," or he may ask for a definite sum to pay for food and lodging. The panhandler being usually able-bodied, is able to choose and approach prospective donors. Through long years of experience he often reveals surprising ability to appraise generous persons.

4. The Crippled and Counterfeit Crippled

Cripples, like the blind, are thought of as "genuine," beggars by the giving public. Persons, unfamiliar with occupations for the handicapped, fancy that cripples can do nothing but beg. Cripples, being sighted, are quite skillful in choosing lucrative beats. Disabilities, feigned and real, are displayed in such a way as to establish the strongest appeal. When prosthesis has been obtained, artificial members are commonly left at home--the beggar without limbs commands greater sympathy. Legless mendicants creep or push themselves on roller skates along densely crowded streets, and the difficulty of locomotion is appealingly exaggerated. Some mendicants prefer slovenly attire; others maintain that a "good front" pays dividends.

5. Child Beggars

Child begging, with its special tachniques and invocations, is an effective method of obtaining money from a sentimental public. The child beggar is nearly always instructed in mendicancy and directed by an adult, probably a parent or guardian. The child must be old enough to talk and to get anout in the city, yet he must be yound enough to provide

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entreaty.[1] It is, moreover, expedient that he should be sufficiently ingenuous to avoid feeling shame or social opprobrium. Child beggars are usually taught to describe distressing conditions in their homes. As undernourished, ill, or physically handicapped children provide greater appeal, the directing adult is assiduous in fostering juvenile ailments. The child is taught to lie and deceive. Infants are occasionally rented to female mendicants who pose as mothers.[2] This situation provides a rare anomaly---the crying baby is for once desired---he is a definite asset. In team beggary, children are used to circulate rapidly through crowds, or to solicit from house to house on behalf of a mendicant, probably blind, who employs them. Children are led to believe that this constitutes a game, and that they are "doing good."

6. House to House and Church Beggars

House to house solicitation is a favorite method with panhandlers, who, being able-bodied, are able to cover a great deal of territory in a day. House to house beggars usually find it convenient to ask alms at neighborhood churches. Traditional religious alms-giving is made the basis of the request. Informed house to house beggars are careful to solicit in mid-morning and mid-afternoon, at which time it is reasonably certain that menfolk are not at home.[3] When downtown beggary has been eradicated in any given city, house to house soliciting still continues, because of lesser policing in residential districts.

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1. Freund, Roger Henry, Begging in Chicago. University of Chicago M.A. thesis, 1925; p. 15.

2. Godfrey, J.D., A Capable Beggar Makes $15 to $500 a Day, American Magazine Vol. 94, (1922), p. 10.

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7. Newspaper Beggars

The Chicago Tribune in 1925 printed a column in which appeared letters from supposedly destitute persons. The helpful purpose of the column was commendable, but professional mendicants took advantage of this opportunity for authenticated begging-letter writing. The Tribune did not investigate the merits of cases. The case with which donations were obtained induced many persons to fall into beggary. Many of the advantages of begging-letter writing are found in newspaper begging.[1]

8. Organized Beggary

Beggars' organizations have been designated as "trusts," "unions" or "syndicates," and there are many in operation today. The United Charities of Chicago in 1925 stated that beggars were being placed in favorable locations and called for at the end of the day in automobiles. The pooling of resources in beggary has, of course, many of the advantages of cooperative efforts in any line. The beggars of Ancient Greece were a strongly organized group. China, for hundreds of years, and at the present time feels the pressure of very powerful "beggars' guilds."[2] Philadelphia in 1914 was solicited by an organization of Assyrians.[3] New York, some years ago, was imposed upon by a "begging fraternity# of about thirty men. An organizing genius placed these men in certain locations where their particular types of disability were calculated to make the most appeal. "Roundsmen" were employed to periodically collect accumulated donations. Sentinels were posted to warn mendicants upon the approach of the police. Organized beggary in the United States is, however, quite sporadic and may usually be traced to the efforts of some remarkable individual.

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1. Op. Cit., p. 30
2. Stott, A.O., Chinese Knights of the Open Palm, Asia, October, 1927,pa.830.
3. Driving the Beggars out of Philadelphia, Survey, July 25, 1914, p. 426.

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1. Op. Cit., p. 80
2. Stott, A.C., Chinese Knights of the Open Palm, Asia, October, 1927, pa.830
3. Driving the Beggars out of Philadelphia, Survey, July 25, 1914, p. 4[illegible]

9. Telephone Solicitation

This method has been called to the writer's attention, but no details of technique can be given.

10. Team Beggary

Teams appear to have more appeal than individuals. The blind adult and guiding sighted child constitute a symbiotic partnership which is quite efficient. The child leads the way and collects donations. The blind mendicant invokes sympathetic response. All are familiar with the appeal of blind couples, especially if they play musical instruments and sing together with some degree of harmony. The efficacy of a mother and baby combination has been mentioned.

11. Payday Mendicants

Certain sighted beggars keep themselves informed in regard to the time of paydays for mills and factories in and about large cities, and they are prompt to post themselves at the gates to receive donations from employees. Many foreigners work in mills and factories, and it is common knowledge among beggars that foreigners are generous. As various industries pay at different times, a profitable schedule may be arranged. Nearly all beggars in a given city know when the large department stores pay their employees, and the mendicants are alert to make the most of this profitable situation.

12. Followers of Races, Circuses, Carnivals, and Fairs

Horse races attract sporting crowds in which many of the individuals are free spenders. Circuses, carnivals and fairs bring together many persons who ordinarily would have no contacts with beggars; naive individuals who constitute "virgin soil" for the clever mendicant. A great deal of money can be made quickly in these crowds. The owners and directors of these spectacles are, however, fully as clever as the mendicant, and they make strenuous efforts to keep him out, even though he may possess a vendor's license. The competent beggar is, moreover, constantly alert to ask alms

9. Telephone Solicitation

This method has been called to the writer's attention, but no details of technique can be given.

10. Team Beggary

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in well-dressed, pleasure-bent crowds, for he thus provides a startling contrast, which shocks many into giving.

13. Bearers of Begging Cards

These individuals carry cards, upon the face of which appear a few lines of maudlin doggerel which describe the beggars' plight and supplicate aid. This technique is quite popular with subway beggars, who pass through the aisles shoving cards before the eyes of passengers. In fact, the writer was uncomfortably anathematized by one of these beggars only several months ago in a subway train in New York City. The enterprising mendicant knows that many persons are superstitious (possibly vestigial feelings form the days of religious sanctions) about alms-giving, consequently the figures of horseshoes or four-leaf clovers commonly appear, and some implication is given that refusal to donate may incur "hard luck." It has, moreover, been found profitable to exploit the shibboleth "unionism;" a large trade mark indicates that the card has been printed by a "union" organization. Many workingmen give donations for just that reason. The subway beggar likewise takes advantage of the fact that the action of one passenger may be witnessed by many. Most persons want to be thought of as generous, and they contribute before the eyes of observers, while they would refuse if unseen.

14. Train Fare Beggars

All urbanites are familiar with the apolegetic individual at the subway or elevated station who steps up and asks for a train coupon or small coin, and who adds that he has forgotten or lost his change. In large cities this is a lucrative technique, particularly if the mendicant is well-dressed, carries a newspaper and a bundle or two, and confines his efforts to rush hours. The plight seems so unfeigned, and the gift so small, that few have the hard-heartedness to refuse. Street car checks, elevated tickets, or commuters' coupons may upon accumulation be sold or they may be redeemed by the company. When the writer lived in Chicago, he was solicited for an

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elevated coupon by the same individual three times in five weeks. The writer has been solicited by several street car check mendicants since coming to Pittsburgh one year ago.

The beggar may, of course, be given cash when the prospective donor has no tickets with him. Glib-tongued mendicants occasionally choose some individual who is estimated as an "easy mark," and tell a convincing story of the necessity of getting to a certain faraway town (perhaps to obtain work or to get back to the "family"). Considerable sums of money are occasionally obtained in this manner, usually upon the mendicant's promise to refund the money as soon as he reaches his destination.

15. Counterfeit Deaf and Dumb Mendicants

The number of deaf mutes now practicing street begging is very much smaller than it was some years ago. Officials of organizations for deaf mutes, and deaf mutes themselves, have by strenuous efforts done much to meet the problem. There are gratuitous facilities for the education and training of deaf mutes in nearly every state. There are, however, some able-bodied beggars, who, because of the apparent case of imposture, feign the disabilities of the deaf mute. A slight administering of ether has proved remarkably efficacious, with several cases of "deaf mutes," in restoring the power of speech as the patient emerged from his coma.

16. Notions Mendicants; "Peddlers"

Street begging, under pretext of vending small articles, has been a popular technique for several reasons. The beggar is helped to rationalize his mendicancy; he induces himself to feel that he is essentially a salesman, and that gifts are voluntary donations which he richly deserves. Actual begging is, moreover, at least partially dissembled---the beggar creates a more favorable impression with the general public, for he appears to be making an attempt to earn a legitimate living. The police likewise, with their usual leniency, are enabled to rationalize the situation with a clear conscience---the beggar is ostensibly a peddler. If police are

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induced to question a begging vendor, they are most gratified to learn that he possesses a peddler's license.

Little pretence is ever made to offer articles to "buyers." Donors usually have no need for the notions, and, at any rate, would feel ashamed if they did accept what they paid for. Notions mendicants are often store to store beggars, a group considered below.

17. Store to Store Mendicants

Chicago, with its hundreds of neighborhood stores, experienced an unusually heavy siege of store to store beggary. The notions mendicant plans his route and makes a pretext of selling his wares in every store along his way. This technique constitutes a form of blackmail, for the begging vendor is careful to make his requests in the presence of customers who are usually sympathetic toward him. The owner of the store does not wish to appear niggardly in the eyes of customers. The beggar may, on the other hand, solicit customers and thereby impair the reputation of the store. Needless to say, many beggars who make no pretense of vending, are store to store mendicants. It may be mentioned that large stores in loop districts sometimes find their volume of business somewhat lowered by the presence of unsightly beggars in front of their show windows or blocking their doors. Many shoppers, particularly women, will buy at another store rather than be accosted by a beggar.

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IV. STREET BEGGING IN PITTSBURGH

A. The General Situation

The reader must bear in mind that beggary constitutes a problem of great scope, and that this study is concerned mainly with the statistical summaries and interpretations of 30 cases of blind mendicants in Pittsburgh. The following description of the present begging situation in the City of Pittsburgh is accordingly quite brief and makes no attempt to provide a detailed analysis.

Upon the side-wall of the "Association for the Improvement of the Poor" in Pittsburgh may be seen the following in large letters: "Needy Men Willing to Work Promptly Supplied with Food and Shelter. Employment Secured", and then, lest the full significance of the offer is not accepted, "Begging is not Necessary in Pittsburgh". Begging may not be necessary, yet great numbers of all types of mendicants may be seen upon the streets of Pittsburgh.

Competent observers state that Pittsburgh has one of the most serious begging problems of any city of comparable size in the United States. Even the casual observer can not fail to notice or be solicited by the many beggars. Mr. McConnell, of the Association for the Improvement of the Poor, comes in contact with many homeless men and vagrants. He estimates the number of panhandlers only as between 900 and 1200. The writer has no data on the number of professional beggars, but it is, no doubt, at least several hundred. The 30 blind mendicants considered in this study constitute nearly three-fourths of all blind beggars within the city-limits of Pittsburgh. Approximately 30 blind mendicants live in the suburbs and may beg from time to time in Pittsburgh. The vigilance of the Children's Service Bureau has very nearly cleared the streets of child beggars. There are, of course, definite reasons for the large number of beggars in Pittsburgh. Some of these factors will be briefly considered.

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of beggars. Sighted professional beggars and panhandlers are transient individuals and they pass on information to other mendicants regarding possibilities for beggary in various cities. Pittsburgh is known to the "fraternity" as an "easy" town. The police of Pittsburgh, in common with most policement, do not like to arrest beggars (see p.83). Moreover, Pittsburgh is notoriously corrupt politically. Political corruption does not encourage the employment of trained and educated policemen. Social amelioration is sacrificed to political expediency. Furthermore, the blind mendicants of Pittsburgh have been "protected" by a blind politician of considerable influence. It must, however, be said for this politician that he wishes merely to preserve the mendicants' source of income until such time as provisions shall be made fo care for them. Although he does not condone beggary, his intercession on behalf of blind beggars has resulted in a generally favorable situation for all types of mendicants. The police department employs no special mendicancy officers. The police statistician keeps no separate records of arrests of beggars.

The director of Public Safety complained to the writer that the City of Pittsburgh does not have an ordinance forbidding begging. There is some question as to whether the new charter of 1901 repealed all existing ordinances against beggary, without providing new laws. The ordinance of 1869, which may or may not be repealed, is given below.

Pittsburgh City Ordinance Prohibiting Begging
#2012 (Dec. 27, 1869)

"It shall be the duty of the police of the City of Pittsburgh, upon view or upon information made and warrant issued, to arrest all persons who may be found engaged in, or charged with violating the public peace, disorderly conduct, lewd, indecent or lascivious behavior upon the streets or other public places, creating riots, or gambling, and all vagrants, common street beggars,.....and suspicious persons who can give no reasonable account of themselves, and bring the same before mayor of the

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city, and upon conviction of any of said offenses, said persons shall be punished by fine, or imprisonment at hard labor, or both, at the discretion of the mayor; PROVIDED, no such person shall be fined for the first offense to exceed 50 dollars, nor for the second offense to exceed 100 dollars, and that such imprisonment at hard labor shall not exceed for the first offense thirty days; for the second offense, sixty days; for the third offense, ninety days; for the fourth or any further repetition of the offense, six months."

Pennsylvania Statutes, however, clearly forbid mendicancy. Statute 13230 (June 11, 1879) forbids any child under 18 years of age to beg. In the event that the child is employed to beg, both the individual who obtained the child and the individual who uses the child are guilty of a misdemeanor, and are subject to a fine of not less than 50, nor more than 100 dollars. Singing and the playing of musical instruments are included.

Statute 21409 (June 13, 1836) includes beggars in forbidding vagrancy. Statute 21430 (April 30, 1879) states that an act of beggary shall be prima facie evidence of guilt. Begging is made a misdemeanor punishable by solitary confinement at labor in the county jail or workhouse for not more than 12 months.

The summary of data for 30 blind mendicants in Pittsburgh revealed that 11 had been in Pittsburgh all of their lives, that the average length of residence in Pittsburgh was 23 years, that the average length of time in mendicancy was 12 years, and that 18 had begged in Pittsburgh only. In spite of these years of begging in Pittsburgh, only two had ever been arrested, and only one had ever possessed a peddler's license. These data indicate the leniency of the police. Pertinent parts of the 1886 ordinance are given below.

Pittsburgh City Ordinance Prohibiting Peddling Without a License. (#1933 -- Dec. 4, 1886)

.....no person shall be engaged in peddling merchandise.....without

city, and upon conviction of any of said offenses, said persons shall be punished by fine, or imprisonment at hard labor, or both, at the discretion of the mayor; PROVIDED, no such person shall be fined for the first offense to exceed 50 dollars, nor for the second offense to exceed 100 dollars, and that such imprisonment at hard labor shall not exceed for the first offense thirty days; for the second offense, sixty days; for the third offense, ninety days; for the fourth or any further repetition of the offense, six months."

Pennsylvania statutes, however, clearly forbid mendicancy. Statute 18230 (June 11, 1879) forbids any child under 16 years of age to beg. In the event that the child is employed to beg, both the individual who obtained the child and the individual who uses the child are guilty of a misdemeanor, and are subject to a fine of not less than 50, nor more than 100 dollars. Singing and the playing of musical instruments are included.

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Pittsburgh City Ordinance Prohibiting Peddling
Without a License. (#1988 -- Dec. 4, 1886)

.....no person shall be engaged in peddling merchandise.....without

having previously taken out a license therefor.....the person so offending shall forfeit and pay for each and every offense the sum of 50 dollars.....

The City of Pittsburgh issues no beggars' license, as such, nor does it issue the pernicious free peddlers' license.

Pittsburgh has an unusually heterogeneous population -- individuals of all races and colors are found. This heterogeneity has prevented to a large degree the formation of an enlightened community spirit, and important factor in the abolition of beggary. There is no definite civic feeling against the anti-social beggar, the public gives indiscriminately, and the average citizen of Pittsburgh is not interested in campaigns against mendicancy. In Minneapolis, on the other hand, a well-defined community attitude has done much to stamp out beggary in that city.

Pittsburgh is, moreover, one of the world's leading industrial centers. Many workers who have been disabled in industrial accidents become beggars. Inequality in distribution of wealth is conducive to beggary -- Pittsburgh has its millionaires and its great masses of those who are immersed in poverty. Industrial depressions also throw out of work many who become mendicants. Jobless workers, knowing Pittsburgh as an industrial center, flock to the city. Many cannot of course find work, and panhandling is resorted to as a source of income.

Pittsburgh is a large city, and its size attracts many beggars. Professional mendicancy is today almost wholly an urban problem, and ordinarily the begging nuisance is directly proportional to the size of the city. It would seem that the social agencies of Pittsburgh have been somewhat lax in organizing campaigns against mendicancy.

B. Possibilities for Eliminating Street Begging in Pittsburgh

In the early months of 1930, representatives from the various Pittsburgh social agencies and the police department organized a Committee on Street Begging, in an attempt to cope with a growing problem of mendicancy. The

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6. Possibilities for eliminating street begging in Pittsburgh

In the early months of 1920, representatives from the various citizens social agencies and the police department organized a Committee on Street Begging, in an attempt to cope with a growing problem of mendicancy. The

police were asked to report merely the names and addresses of all those found begging upon the streets. Thirty two were reported, a ridiculously small number. Mr. George Hachenburg of the State Council for the Blind and the writer interviewed 22 of the beggars, all that could be located. Two of the remaining 10 were not mendicants, three lived outside of Pittsburgh, three fictitious addresses were given, and two had removed to some other lodging house. Twenty three of the 32 were blind mendicants. The large percentage of blind does not indicate that sighted beggars constitute a minority. A more plausible explanation is that the blind are not only more conspicuous, but in addition are unable to see the police and escape. At its last meeting in July, 1930, the Committee voted that the police be instructed to refer all beggars to the City Department of Public Welfare, where each case would be thoroughly investigated and turned over to the proper social agency for treatment. It was thought advisable to postpone action for a month or two in order that social agencies might marshal their resources. It was likewise thought expedient to deal with no more than a few cases at one time.

The Pennsylvania Association for the Blind, 434 Second Avenue, Pittsburgh, founded in 1910, has been interested in promoting the interests of the blind, in preventing blindness, in employing men and women in shops and homes, in obtaining aid for impotent blind, in arousing the public to a clearer appreciation of the capabilities of the blind, and in disseminating information. The Association is in close touch with the blind mendicancy problem, and has employed, at one time or another, various blind beggars who may now be found upon the streets of Pittsburgh. It is no fault of the Association that certain blind individuals fall into or return to beggary. When a man has once been a "street worker", it is nearly impossible, without the use of force, to persuade him to follow some legitimate occupation. Moreover, some blind persons, because of age,

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physical and mental defects, or general incompetency, are unable to learn the techniques of work for the blind. In the absence of adequate pensions or relief, these individuals follow street begging. Furthermore, many blind mendicants are married and have the responsibility of dependents. The average weekly wage of 15 or 16 dollars at the Workshop for the Blind is found to be less than the average weekly income of 19 dollars from beggary. Men in the shops, moreover, work eight hours a day, while the mendicant averages only four and one half. Blind mendicant couples usually obtain an average weekly income of about 30 dollars. The mendicant feels that if society does not provide for him through organized charity, he is quite justified in turning to beggary for his income, particularly if he has found that he cannot earn enough money in legitimate work. It must likewise be kept in mind that many mendicants started to beg before organizations were provided to care for them.

The Pennsylvania Association for the Blind is one of 13 workshops for the blind throughout Pennsylvania. H. Randolph Latimer (blind), a nationally prominent authority on work for the blind, is executive secretary for all these branches. The American Foundation for the Blind estimates the number of blind in the United States at 80,000. Officials of the Association state that there are ten or eleven thousand blind, including children, in Pennsylvania. Of this number about 700 live in Allegheny County, which includes Pittsburgh and some suburbs. About 75 of the 700 are full or part-time mendicants.

The Pennsylvania Association for the Blind receives $35,000 each year by appropriation from the City Council, $48,000 from the Welfare Fund, and $15,000 from the State. About 70 blind persons work in the Pittsburgh Shop, 25 or 30 have been placed in various occupations, 10 partially-blind agents sell the Workshop's products, and 50 blind girls do part-time home work. The Workshop employs at present as many men as possible in its four

physical and mental defects, or general incompetency, are unable to learn the techniques of work for the blind. In the absence of adequate pensions or relief, these individuals follow street begging. Furthermore, many blind mendicants are married and have the responsibility of dependents. The average weekly wage of 15 or 16 dollars at the Workshop for the Blind is found to be less than the average weekly income of 19 dollars from beggary. Men in the shops, moreover, work eight hours a day, while the mendicant averages only four and one half. Blind mendicant couples usually obtain an average weekly income of about 30 dollars. The mendicant feels that if society does not provide for him through organized charity, he is quite justified in turning to beggary for his income, particularly if he has found that he cannot earn enough money in legitimate work. It must likewise be kept in mind that many mendicants started to beg before organizations were provided to care for them.

The Pennsylvania Association for the Blind is one of 13 workshops for the blind throughout Pennsylvania. G. Randolph Latimer (blind), a national prominent authority on work for the blind, is executive secretary for all these branches. The American Foundation for the Blind estimates the number of blind in the United States at 80,000. Officials of the Association state that there are ten or eleven thousand blind, including children, in Pennsylvania. Of this number about 700 live in Allegheny County, which includes Pittsburgh and some suburbs. About 75 of the 700 are full or part-time mendicants.

The Pennsylvania Association for the Blind receives $35,000 each year by appropriation from the City Council, $46,000 from the Welfare Fund, and $15,000 from the State. About 70 blind persons work in the Pittsburgh Shop, 25 or 30 have been placed in various occupations, 10 partially-blind agents sell the Workshop's products, and 50 blind girls do part-time home work. The Workshop employs at present as many men as possible in its four

industries. Plans are being made, however, to enlarge the factory so as to care for about 30 more men. This means, of course, that a certain percentage of blind persons who would otherwise have become mendicants, will keep their self-respect and follow a legitimate occupation. It is interesting to note that of the blind population of the United States over 10 years of age, 16.8 per cent are gainfully employed, while, of the sighted population of the same age, 53.3 per cent are gainfully employed.(1)

Officials of the Pennsylvania Association for the Blind recognize the fact that much progress may still be made toward adequate provision for the blind. The Association has done the best possible with the machinery at its disposal. Some men who are not "industrial cases" are employed. These men are industrially impotent, and when the State will assume the responsibility for their care, the Association can employ 50 per cent more persons on the same operating expense. For example, an aged blind man may actually earn only three dollars a week, but he must be paid 12 in order to live. Furthermore, it would seem that there is opportunity for definite improvement in the selection of articles manufactured by the blind. The blind have been traditional makers of rugs, brooms, and mops, articles for which there is not much demand. The blind might be taught to make many articles such as those made by re-habilitated soldiers. The latter products have been made to fit a certain demand. Greater demand means higher prices, steadier work, and increased wages. Increased wages would deter many from accepting beggary as a more lucrative field.

State pensions, except for soldiers, are at present illegal in Pennsylvania, yet the problem of providing for the impotent disabled and the aged will ementually rest upon the State. Both the Lower and Upper

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(1) Best, Harry The Blind p. 68

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House twice passed amendments that would allow pensions. Since it will be 1932 before the voters of Pennsylvania have an opportunity to ratify the amendment, the blind will probably receive no benefit until about the year 1935. As 60 per cent of all blind persons are past 50 years of age, the problem of relief is properly dealt with by pensions. The blind feel that they are victims, not villains, of society's ill-regulated conditions, and that when society is made to pay the fiddler and feel the pinch, only then will preventive and remedial measures be taken. The blind likewise feel that they should not be buried alive in "institutions", nor thrust upon relatives. Twenty two States provide at present annual pensions for needy blind. These pensions range from 150 to 600 dollars a year. Pensions are usually not only inadequate but are moreover too inflexible -- they should be adjustable to the varying needs of the individual.

Ten per cent of the blind are under 21 years of age, 30 per cent are between 21 and 50, while 60 per cent are past 50 years of age. The writer will consider provisions made by the State of Pennsylvania for these groups. It must be kept in mind that provisions which assist the blind in general, are, of course, efficacious in preventing mendicancy. The State Council of Education provides $1.50 a day for the special education of blind children under eight years of age, in the event that parents are unable financially to obtain education for children. The value of this state aid cannot be overestimated. Blind children are trained to avoid mendicancy, and ideals of self-respect and abhorrence of beggary inculcated.

The Western Pennsylvania School for the Blind, Bellefield Avenue and Bayard Street, Pittsburgh, provides thorough literary, musical, industrial, and Physical education for the youthful blind of 31 counties of Western Pennsylvania. In the event that parents are in destitution, the State defrays three-fourth of the expenses of tuition, board, and lodging, while counties which recommend pupils defray one fourth of the expenses. The

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The Western Pennsylvania School for the Blind, Bellefield Avenue and Bayard Street, Pittsburgh, provides thorough literary, musical, industrial, and physical education for the youthful blind of 21 counties of Western Pennsylvania. In the event that parents are in destitution, the State defrays three-fourth of the expenses of tuition, board, and lodging, while counties which recommend pupils defray one fourth of the expenses. The

Pennsylvania Institution for the Instruction of the Blind at Overbrook, Philadelphia, is likewise a school for the training of the youthful blind. There are large numbers of sight-saving classes throughout Pennsylvania.

The adult blind find available several schools, libraries, and workshops. The Pennsylvania Association for the Blind has been mentioned. The Pennsylvania Home Teaching Society and Free Circulating Library for the Blind, Philadelphia, instructs the blind in reading Moon type and Braille at their homes or elsewhere, and a free circulating library is maintained of books printed in these types. The Pennsylvania Working Home for Blind Men, Philadelphia, has a capacity of 250 workmen, and provides a home and remunerative employment for able-bodied blind male residents of Pennsylvania. The Pennsylvania Industrial Home for Blind Women, Philadelphia, provides similar opportunities. In Philadelphia are found two homes for the aged blind; The Pennsylvania Retreat for Blind Mutes and Aged and Infirm Blind Persons, and the Chapin Memorial Home for Aged Blind.

The Bureau of Rehabilitation, in the Department of Labor and Industry, occasionally provides for training in selected occupations for blind persons. The upper limit of maintenance cost is $15.00 a week, and the period during which it is paid cannot exceed 20 weeks. Aside from occasional assistance from the State Bureau of Rehabilitation, no State funds are available for the training of the adult blind. Moreover, no State funds are available for relief of the blind. Provisions for pensions would, of course, provide some relief. In order to help the blind to help themselves, and thus prevent mendicancy, the State should provide training schools for blind adults. The writer, however, recognizes the fact that many are incapable of being trained, some do not want training, while others who have received special education fail to utilize their training,

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The State Bureau of Rehabilitation should make adequate provision for the re-education of blind persons. The Bureau of Rehabilitation handled 12,294 cases in the State from January to June, 1930, while 1,552 persons received re-educational aid in Allegheny County in the same period. Pennsylvania takes advantage of the Fess-Kenyon Act, which allows a federal subsidy to each state engaged in vocational rehabilitation. Vocational rehabilitation consists of three phases -- advisement, training, and placement.

Few disabled persons have any idea as to how wide a range of occupations is open to them, and a very considerable number are not able by themselves to determine what calling is most suitable for them. Training is usually given in the home locality of the disabled person in the agency best adapted for the purpose, and tuition and supplies are paid for by the state and Federal Covenmment. Mr. Wandless, Director of the Bureau of Rehabilitation in Pittsburgh, is prepared to give advisement and training to disabled mendicants, but all past experience indicates that beggars do not want rehabilitation. They are conditioned in beggary -- their disabilities are assets -- they feel that legitimate occupations will provide insufficient income. Many soldiers welcomed vocational therapy because they were accustomed to work -- beggars are conditioned in idleness, and must be forced into rehabilitation.

Placement of re-educated disabled persons is indeed an important and difficult task. There are several placement facilities in Pittsburgh. The State Bureau of Rehabilitation, in co-operation with training agencies, places re-educated men. The City of Pittsburgh provides a Bureau for the Handicapped, which specializes in placement. The Pennsylvania Association for the Blind, in the past three or four years, has likewise placed many trained men. Some of the difficulties in the way of placement are the following. The average person, and employers particularly, do not realize that there are many kinds of work that can be done by partially disabled

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persons. It was found in a study in Minneapolis in 1929, that 55 factory jobs could be filled by blind workers. The American Foundation for the Blind in New York provides a long and varied list of occupations for the blind. Disabled sighted workers may, of course, do other types of work. Furthermore, employers are hesitant in accepting disabled workers for fear of greater likelihood of industrial accidents. Most compensation laws, however, now state that insurance carriers are responsible, in cases of second injury, to the extent of the second injury only. Employers are not aware that blind persons have protective sensory compensations. Moreover, each employer usually regards the disabled worker as a helpless individual. The employer projects into the case the feelings that he fancies he would have, were he disabled -- he forgets that rehabilitation overcomes helplessness. Then again there is the undeniable fact that the occasional failure of one re-educated worker is made representative of the capacity of all re-educated workers. In some cases men are trained for trades in which there exists little demand for workers. Piano tuning may be mentioned as a good example. New machinery, which performs the simple movements usually done by disabled workers, makes placement difficult. Finally, with the present acute unemployment situation, even skilled able-bodied men are unable to find work. It may accordingly be seen that even though many Pittsburgh mendicants might be rehabilitated, there would still be many difficulties in the way of placing them.

There are several other Pittsburgh institutions and societies which may be mentioned in connection with beggary. The Industrial Home for Crippled Children, the School for the Deaf (Edgewood, Pennsylbania), and the De Paul Institute all are doing sound preventive work. The Pennsylbania Educational and Benevolent Society of the Blind (Fraternal Order of the Blind) has been recently granted a charter in Pittsburgh. This society,

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Pittsburgh may, of course, eliminate street begging. Definite statutes prohibit beggary, and the police department is potentially efficient. A community spirit and public opinion against mendicancy may be at least temporarily aroused by publicity. Facilities are available for the education, training, and rehabilitation of handicapped beggars. Finally, the social agencies of Pittsburgh appear to possess the requisite resources to abolish beggary. For a tentative outline of a municipal campaign against beggary see page 84.

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V. STATISTICAL SUMMARIES AND INTERPRETATIONS OF CASE DATA

A. These summaries are those of case date of thirty blind mendicants begging at the present time (June, 1930) in the City of Pittsburgh. Individual case records are found in Appendix II. It should be noted that items on case recording schedules are numbered uniformly. The following tables and interpretations are presented according to that sequence.

1.,2. Table I records the names of mendicants. Table II records the addresses. It has been thought expedient to delete these tables.

3. Color

White 29

Mulatto 1

There seems to be no special significance in color distribution, considered in regard to general population ratios.

4. Sex

Male 23

Female 7

The proportion of make to female is greater here than found among mendicants in general.

The proportion of male to female blind mendicants is about the same as the general sex ratios for the blind in Pittsburgh.

5. Age

Table III

Age of Mendicants on Last Birthday

Age Group	Number of mendicants
under 6	0
6 - 16	0
16 - 21	0
21 - 40	13
40 - 50	10
50 - 60	5
60 - 80	2
80 plus	0
Total	30

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40 - 50	10
50 - 60	6
60 - 80	2
80 plus	0
Total	30

The average age for make beggars is 41 years.

The average age for female beggars is 45 years.

The youngest mendicant is 21. The oldest is 60.

The range is, of course, 39 years. The 21 to 40 group is normally the working group. There are no bars of age in beggary. The infant and the aged make strong appeals. The absence of youthful blind mendicants in Pittsburgh may be traced to the vigilance of the Children's Service Bureau. Roger Freund found that in regard to beggars in general, no special significance can be shown in any given age distribution---mendicants are of all ages.[1] In regard to child beggars, however, Freund found that 140 of 149 children were between the ages of 8 and 12. The children were old enough to talk and to get about the city, yet they were sufficiently young to provide appeal.

6. Marital Status

Table IV

Marital Status of Mendicants

	Male	Female
Married	16	3
Single	5	4
Separated	2	
Totals	23	7

Of the sixteen married men, eight have blind wives. The three married women have blind husbands. Three blind mendicant couples are in the above group.

Many persons are under the impression that nearly all mendicants are single. This study shows, however, that a surprising number of blind beggars in Pittsburgh are married, and that nearly all of their income is

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1. Freund, Roger Henry, Begging in Chicago, University of Chicago M.A. thesis, 1925, p. 13.

[illegible]

[illegible]

[illegible]

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7. Religion

Table V

Religious Affiliations of Blind Beggars

Denomination	Number of Mendicants
Roman Catholic	9
Protestant	8
Christian Church	3
Methodist	2
Baptist	1
Church of Brethern	1
Episcopal	1
Evangelical	1
Jewish	1
Lutheran	1
Presbyterian	1
United Presbyterian	1
Total	30

Weighted in accordance with the total numbers of members of various creeds, the above table shows that religious affiliation has no bearing upon beggary. Calumniating bigots, with their unsound generalizations, will dispute this. The findings of Roger Freund in Chicago support the writer's statement. The 1929 report of the Citizens Anti-Begging Committee of St. Louis likewise shows that religious affiliation is not important. It is interesting to note that all beggars professed some affiliation. The extent of participation in church affairs is not known to the writer.

8. Birthplace

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8. Birthplace

Table VI

Birthplace of Blind Beggars

Place of Birth	Number of Mendicants
Pittsburgh	11
Pennsylvania (outside of Pittsburgh)	9
New Jersey	2
Czechoslovakia	1
Indiana	1
Italy	1
Missouri	1
New York	1
Ohio	1
Panama	1
Russia	1
Total	30

Two-thirds of the mendicants were born in Pennsylvania. The variety of birthplaces of the other third is not surprising when the heterogeneity of Pittsburgh population is considered. The percentage of sighted beggars born within a state where they are questioned is very much smaller than that for the blind, The sighted beggar moves about to cities where the asking of alms is most lucrative, and police enforcement most lax. The blind beggar, particularly if loss of sight is incurred early in life, is not nomadic. Strange places entail great inconvenience, and youthful blind are quite dependent upon their relatives, families, and state or county funds.

9. Nationality of Parents of Beggars

Table VII

Nationality of Parents of Beggars

Nationality of parents	Number of mendicants
American	20
German	2
Scotch	2
German-American	1
Irish	1
Italian	1
Russian Jewish	1
Slavish	1
Spanish-Panamanian	1
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The above table shows a large percentage of native born of native parents, but this study, in common with the results of other investigations, indicate that nationality, like religious affiliation, is not important.

10. Number of Dependents

Table VIII

Number of Dependents of Blind Mendicants

Number of Dependents	Number of Mendicants
0	16
1	4
2	4
3	2
4	1
5	3
Total	30

Sixteen mendicants have no dependents. The other fourteen mendicants have thirty-seven dependents. The married mendicants have fewer dependents than normal married couples. This is to be expected in the light of their small incomes (see Table XIX) and the nature of their disability. Sighted beggars, particularly panhandlers, have very few dependents. They are, in the main, solitary wanderers, without home ties. The public views the blind mendicant only as an individual; the fact is often overlooked that several may be dependent upon the beggar's income. It is fortunate for four reasons that blind beggars do not have many children.

a. The blind cannot rear children as well as can sighted parents.

b. The average beggar has too small an income to provide a suitable standard of living.

c. Children may be taught or conditioned in beggary.

d. Children are deprived of social status because the parents are beggars.

11. Length of Time in Pittsburgh.

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11. Length of Time in Pittsburgh.

Table IX

Number of Years in Pittsburgh

Years	Number of beggars
0 - 10	7
10 - 20	5
20 - 30	9
30 - 40	3
40 - 50	3
50 - 60	3
Total	30

Eleven have been in Pittsburgh practically all of their lives. The average length of residence in Pittsburgh is 23 years. This indicates either one or both of two factors:

a. The Pittsburgh blind are not nomadic beggars.

b. Mendicancy is both safe and profitable in Pittsburgh.

By way of contrast, Roger Freund found that in Chicago, of 61 unclassified mendicants, 32 had come to Chicago in the preceding three years. Table XVII shows that the average length of time in beggary is 12 years; the number of years in beggary in Pittsburgh is, accordingly, surprisingly large. When one considers the small number of arrests (item 26) and the possession by only one of vendor's licenses (item 27), it must be concluded that Pittsburgh is very lenient with its blind mendicants.

12. Disabilities

Total Blindness	29
Partial Blindness	1
Total	30

One mendicant had left leg amputated, one has very poor health, and three complain of "nervousness." It should be pointed out that when blindness is the only disability there is some opportunity for re-education, re-habilition, and placement. See page 29. The number having any disability other than blindness is very small.

13. Number of Years with and Causes of Disabilities

Table IX

Number of Years in Pittsburgh

Years	Number of beggars
0 - 10	7
10 - 20	6
20 - 30	9
30 - 40	3
40 - 50	5
50 - 60	1
Total	30

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a. The Pittsburgh blind are not nomadic beggars.

b. Mendicancy is both safe and profitable in Pittsburgh.

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13. Number of Years with and Causes of Disabilities

Table X

Number of Years with Disability

Years	Number of Mendicants
0 - 10	4
10 - 20	8
20 - 30	6
30 - 40	6
40 - 50	4
50 - 60	2
Total	30

The average number of years with disability is 26.5. Nine mendicants became blind in infancy. The average length of time in beggary is 12 years (Table XVII). Allowing for infancy and youth, it may be seen that beggary has been practiced for most of the period of disability. Many could have been re-educated and trained in such a way as to have avoided mendicancy. See page 29.

Table XI

Causes of Blindness Aming Mendicants

Causes	Number of Beggars
Causes not known by mendicant	7
Industrial accidents	7
Ophthalmia Neonatorum	4
Firearms	4
Sports and games	2
Measles	2
Optic atrophy	1
Scarlet fever	1
Whooping caugh	1
Spinal Meningitus	1
Total	30

In considering the above causes of blindness, it must be kept in mind that they are not physicians' statements. The mendicants may have been mistaken. The causes of blindness in general have been given in another section of this study. As some blind become beggars, it follows, of course, that study and prevention of the causes will help to eliminate mendicancy.

14. Occupations Before and After Incurring Disability.

Table I

Number of Years with Disability

Years	Number of Mendicants
0 - 10	8
10 - 20	8
20 - 30	8
30 - 40	4
40 - 50	4
50 - 60	2
Total	30

The average number of years with disability is 26.5. Nine mendicants became blind in infancy. The average length of time in beggary is 18 years (Table VII). Allowing for infancy and youth, it may be seen that beggary has been practiced for most of the period of disability. Many souls have been re-educated and trained in such a way as to save medical mendicancy. See page 23.

Table II

Causes of Blindness Among Mendicants

Causes	Number of beggars
Causes not known by mendicant	9
Industrial accidents	7
Ophthalmia Neonatorum	4
Firearms	4
Sports and games	2
Measles	2
Optic atrophy	1
Scarlet fever	1
Whooping cough	1
Spinal Meningitis	1
Total	30

In considering the above causes of blindness, it must be kept in mind that they are not physicians' statements. The mendicants may have been mistaken. The causes of blindness in general have been given in another section of this study. As some blind become beggars, it follows, of course, that study and prevention of the causes will help to eliminate mendicancy.

14. Occupations Before and After Incurring Disability.

Table XII

Occupations before Incurring Disability

Occupations	Number of Persons
Laborer	2
Street vendor	2
Steam fitter	1
Boiler maker	1
Theatrical advertiser	1
Musician	1
Housework	1
Motion picture operator	1
Chemist	1
Grease Maker	1
Blind since infancy or youth	
Male	13
Female	5
Total	30

Of the 12 having occupations, 6 were skilled and 6 were unskilled. Of the 10 types of work, three could be done by blind persons. This causes to stand out clearly the need for re-habitation and training. The large number blind since infancy or youth reveals the necessity of special education and technical training, in order that the blind may be adequately equipped to avoid mendicancy. See page 30. When an adult has been engaged in a certain occupation, and he suddenly loses his sight, the difficulty of adjustment to the new situation can not be overestimated. He is probably unfit for his former job---his source of income is cut off---hospital bills must be paid---an invaluable agent of education and communication has been lost---behavior patterns have crystallized, making re-education difficult. Considering the situation in the light of these difficulties, it is no cause for wonder that many recently blinded adults accept beggary as the easiest and quickest source of income.

Table XIII

Occupations After Incurring Disability

Occupations	Number of times mentioned
In workshop for blind	11
Vendor	6
Musician	5

Table XII

Occupations before Incurring Disability

Occupations	Number of Persons
Laborer	2
Street vendor	3
Steam fitter	1
Boiler maker	1
Theatrical advertiser	1
Musician	1
Housework	1
Motion picture operator	1
Chemist	1
Dress maker	1
Blind since infancy or youth	
Male	13
Female	5
Total	30

Of the 12 having occupations, 5 were skilled and 6 were unskilled. Of the 10 types of work, three could be done by blind persons. This causes to stand out clearly the need for re-habitation and training. The large number blind since infancy or youth reveals the necessity of special education and technical training, in order that the blind may be adequately equipped to avoid mendicancy. See page 30. When an adult has been engaged in a certain occupation, and he suddenly loses his sight, the difficulty of adjustment to the new situation can not be overestimated. He is probably unfit for his former job---his source of income is cut off---hospital bills must be paid--an invaluable agent of education and communication has been lost---behavior patterns have crystallized, making re-education difficult. Considering the situation in the light of these difficulties, it is no cause for wonder that many recently blinded adults accept beggary as the easiest and quickest source of income.

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Occupations After Incurring Disability

Occupations	Number of times mention
In workshop for blind	11
Vendor	6
Musician	5

Table XIII continued

Occupations before Incurring Disability

Occupations	Number of times mentioned
Salesman	3
Housework	3
Writer	1
Tuner	1
None	3
Total	30

The total of 33 is explained by the fact that several men had engaged in more than one occupation. Although many of the men have worked sporadically, nearly all their present income is obtained by begging. A faint pretext of legitimate work may still be made, mainly to help the beggar to rationalize the situation. The table proves that beggars do have some occupational resources. There may be some question as to just why a man becomes a mendicant after working in a shop for the blind. (See item 17, Table XVI). Mendicants are usually vendors in appearance only. Begging musicians usually have very little ability.

15. Schooling

Table XIV

Extent of Schooling Among Blind Mendicants

Schooling	Number of mendicants
Sighted	
Through 8th grade	9
None	2
Blind	
Through 4th grade	2
Through 8th grade	9
Through 2nd year High	2
Through 3rd year High	1
Through 4th year High	4
Specialized	1
Total	30

The blind, in order to compete with sighted workers, need more schooling, yet the above table makes clear the fact that blind mendicants at least have not had much schooling. It must, however, be pointed out that

dullards exist among the blind, as among the sighted, and some training is wasted on incompetents. Moreover, there is no guarantee that a trained blind man will find a job, nor is it certain that he will follow the line in which he has received training. Many sighted workers cannot find employment, and many a college graduate has forsaken the field in which he was trained, to flounder in another.

16. Resources

Table XV

The Financial Resources of Blind Beggars

Resources	Number of Mendicants
None	19
Partial support from relatives or friends	4
Income from rented rooms	3
Own home	2
Pension	1
Partial support from social agency	1
total	30

Many persons, influenced by spectacular magazine articles, and subscribing to popular misconceptions of beggary, fancy that all mendicants are wealthy property owners. The findings of this study, however, reveal a state bordering upon penury. Some sighted beggars have large incomes, but their money is usually spent as fast as it is made. The transient is ordinarily an injudicious spender, and he does not invest in property. See Income of Blind Mendicants (Item 21, Table XIX).

17. Reasons for Becoming Mendicants

Table XVI

Reasons for becoming Mendicants

Reason	Number of times mentioned
Need of money	30
Not sufficient incomein occupation for blind	16
Untrained in work for blind	9
End of accident compensation	1
Total	56

The total of 56 is explained by the fact that some who were questioned gave several reasons. All felt the need of a "quick" income at one time or

sullards exist among the blind, as among the sighted, and some training is wasted on incompetents. Moreover, there is no guarantee that a trained blind man will find a job, nor is it certain that he will follow the line in which he has received training. Many sighted workers cannot find employment, and many a college graduate has forsaken the field in which he was trained, to flounder in another.

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Total	56

The total of 56 is explained by the fact that some who were questioned gave several reasons. All felt the need of a "quick" income at one time or

another. (See discussion under Table XII). Nearly one-third were untrained in work for the blind. (See page 30). More than one-half worked for varying periods in some occupation for the blind, but income in legiti ate work was said to be insufficient. Table XIX shows that the avergge weekly income of mendicants is $19.00. Mr. Clickson, Superintendent of the Workshop for the Blind in Pittsburgh, states that the approximate average weekly wage of workers is $15.00. It must be remembered, however, that the mendicant averages only four and one-half hours of beggary each day. (See item 20, Table XVIII) while the worker in the shop must put in eight hours. (See page 28).

18. Number of Years in Beggary

Table XVII

Number of Years in Beggary

Years	Number of mendicants
0 - 5	4
5 - 10	5
10 - 15	8
15 - 20	3
20 - 25	5
25 - 30	0
30 - 35	1
Unknown	4
Total	30

The average length of time in mendicancy is 12 years. The fact that Pittsburgh blind mendicants have been begging for a considerable number of years, attests the general validity of an old maxim used by mendicancy officers:"Once a beggar, always a beggar." The beggar becomes conditioned to his form of making a livelihood---feelings of shame quickly become dulled---the situation becomes successfully rationalized. Although begging is anything but easy, there seems to be a certain fascination in the game. The more years a beggar has spent in mendicancy, the less employable he becomes. The short hours of afternoon or evening "work" appeal to many. When a man has received his first donation he is lost---he nearly always

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becomes a professional beggar. The soundest preventive methods aim to avoid this fatal tincture of beggary.

19. Number of Cities in Which Beggary was Practiced

Pittsburgh only	18
Several cities	11
Unknown	1

That nearly two-thirds of the mendicants have begged only in Pittsburgh agrees with the long period of residence (Table IX), and with the fact that 11 were born in Pittsburgh. This constitutes further evidence that blind mendicants, aside from the pressure of Anti-Begging Campaigns, prefer to stay in one locality. All of the mendicants are well satisfied with the present leniency toward beggary that obtains in Pittsburgh (See page 24).

20. Hours of Beggary Each Day

Table XVIII

Hours of Beggary Each Day

Hours of beggary	Number of mendicants
2	1
3	4
4	8
5	6
6	2
7	2
Unknown	7
Total	30

The average hours of beggary each day is four and one-half. This "working day" may appear to be short, but the unpleasant aspects of street begging must be kept in mind. Extremes of cold and heat---the noise and jostling of crowds---uncomfortable postures---perpetual darkness (for the blind); and the strain of constant alertness, all combine to lend some measure of truth to the appellation "street-worker," Roger Freund likewise found in Chicago that

> "The more common practice regarding hours is to be on the job every day, but for comparatively short hours."

The late afternoon and early evening hours are the most profitable. (See page 14).

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19. Number of Cities in Which Beggary was Practiced

Pittsburgh only	10
Several cities	11
Unknown	1

That nearly two-thirds of the mendicants have begged only in Pittsburgh agrees with the long period of residence (Table IV), and with the fact that 11 were born in Pittsburgh. This constitutes further evidence that blind mendicants, aside from the pressure of Anti-Begging Campaigns, prefer to stay in one locality. All of the mendicants are well satisfied with the present leniency toward beggary that obtains in Pittsburgh (See page 14).

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The late afternoon and early evening hours are the most profitable. (See page 14).

21. Income

Table XIX

Weekly Income From Mendicancy

Income in dollars	Number of mendicants
10 - 15	4
15 - 20	9
20 - 25	7
25 - 30	6
30 - 35	1
Unknown	3
Total	30

The average weekly income is $19.00. The combined income of three begging married couples has been divided. The general public is quite credulous in accepting sensational feature articles as representative of beggary as a whole. The immense incomes of beggars provide a favorite topic of discussion for the misinformed. "Stereotypes" on the profits of mendicancy completely disregard the rules of logic. A few exceptional beggars have made a great deal of money---so has Henry Ford. But the rank and file of beggars, as is the case with legitimate workers, barely manages to make a living. Consider, for example, the following misleading title. "A Capable Beggar Makes $15.00 to $500.00 a Day."[1]

It is found upon reading the article that several sensational New York beggars were arrested, and that large sums of money were found in their possession. By some alchemy of logic it was concluded that these sums were the "earnings" for one day. It is obvious that the money could have been obtained over a long period of time, and from many sources. Beggary in New York City does, no doubt, bring greater returns than that in many other cities, for New York has an unusually high financial scale. The New York beggar's living expenses are, however, proportionately high. This misleading case is only one of several examples that might be cited.

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1. Godfrey, J.D. American Magazine, vol. 94 (1922), p. 10.

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Weekly Income from Mendicancy

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15 - 20	5
20 - 25	7
25 - 30	6
30 - 35	1
Unknown	3
Total	30

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1. Godfrey, J.S. American Magazine, vol. 94 (1922), p. 10.

Roger Freund found that the average weekly income of 43 beggars of all types was approximately 25 to 30 dollars.[1] The sighted mendicant usually takes in more money than the blind.

In order to check the statements as to income from blind mendicancy, an investigator in Pittsburgh recorded the receipts of evening begging. It was found that receipts averaged 42 cents an hour. On the basis of 27 hours for six days, (many blind mendicants do not beg on Sunday) the average weekly income would be $11.34. Most beggars have small incomes, and the condition of their living quarters and home neighborhoods reflect their penury.

22. Desire to Continue in Mendicancy

No	20
Passive	8
Yes	2
Total	30

Data in regard to desire to continue in mendicancy were obtained not merely by questioning. Evidence was obtained from officials of the Pennsylvania Association for the Blind, men who had been in contact with the mendicants over a period of years. The attitudes of the mendicant may be illustrated by the following responses. "No, I do not like street work; I should like to get into some legitimate occupation that would pay as well!' 'Oh, well, I have been in street work now for a good many years; I am too old to learn anything else, so I may as well make the best of it!' 'Yes, sir, I intend to stick by my grind organ until something a lot better pops up!"

23. Feeling Toward Social Agencies and "Official" Blind Associations

Passive	18
Hostile	8
Favorable	2
Unknown	2
Total	30

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1. Freund, Roger Henry, Begging in Chicago, University of Chicago M.A. thesis, 1925, p. 9.

Roger Freund found that the average weekly income of 42 beggars of all types was approximately 25 to 30 dollars.[1] The sighted mendicant usually takes in more money than the blind.

In order to check the statements as to income from blind mendicancy, an investigator in Pittsburgh recorded the receipts of evening begging. It was found that receipts averaged 42 cents an hour. On the basis of 67 hours for six days, (many blind mendicants do not beg on Sunday) the average weekly income would be $12.24. Most beggars have small incomes, and the condition of their living quarters and home neighborhoods reflect their poverty.

22. Desire to Continue in Mendicancy

No	50
Passive	4
Yes	2
Total	50

Data in regard to desire to continue in mendicancy were obtained not merely by questioning. Evidence was obtained from officials of the Pennsylvania Association for the Blind, men who had been in contact with the mendicants over a period of years. The attitudes of the mendicant may be illustrated by the following responses. "No, I do not like street work; I should like to get into some legitimate occupation that would pay as well!" "So, well, I have been in street work now for a good many years; I am too old to learn anything else, so I may as well make the best of it!" "Yes, sir, I intend to stick by my grind organ until something a lot better pops up!"

23. Feeling Toward Social Agencies and "Official" Blind Associations

Passive	12
Hostile	3
Favorable	2
Unknown	2
Total	50

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1. Freund, Roger Henry, Begging in Chicago, University of Chicago M.A. thesis, 1926, p. 9.

Many of the mendicants knew very little about social agencies, and had had but very few contacts with them. Some of the Pittsburgh blind members of the Pennsylvania Educational and Benevolent Society of the Blind (formerly Fraternal Order of the Blind), an organization not receiving funds from the Community Welfare Fund. The roster of this society includes the names of many blind mendicants. The members feel that the Workshop for the Blind pays far too little, and that its officials misuse funds. It is among members of this Society that hostility is found toward official blind organizations. The following responses illustrate several attitudes. "The Pennsylvania Association for the Blind (Workshop for the Blind) is all right; I just couldn't make enough there!" 'To Hell with the P.A.B. They get funds to help us, and then underpay. The officials get the big salaries! 'Social agencies are fine. One helps pay my rent!"

24. Use of liquor.

No	24
Yes	1
Unknown	5
Total	30

Those interviewed were not merely asked whether they used liquor, but data were based mainly on the evidence of officials at the Pennsylvania Association for the Blind. These officials had known many of the mendicants for a period of years. Nearly five-sixths did not use liquor, which fast seems to disprove the notion, commonly held, that most beggars are drunkards. The writer believes, however, that a study of sighted beggars would reveal a much greater use of liquor.

25. Mentality (subjective estimates by investigators.)

Above average	3.
Average	23
Below average	4
Total	30

The subjective estimates of mentality are included as further proof that blind mendicants in Pittsburgh approximate, in general status, the average

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Total	30

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Average	22
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Total	30

The subjective estimates of mentality are inclined to further proof that blind mendicants in Pittsburgh approximate, in general status, the average

sighted worker having a comparable income.

26. Blind Mendicants arrested in Pittsburgh.

Not arrested	27
Arrested	2
Unknown	1
Total	30

Nearly all of the mendicants stated that they had never been arrested in Pittsburgh, although Pennsylvania Statute number 21409 (June 13, 1836) definitely forbids beggary. As the mendicants could gain nothing by falsehood, it is reasonable to believe that the above data are fairly accurate. The two mendicants who had been arrested were found begging with children (forbidden by Statute #13230, June 11, 1879). The police statistician in Pittsburgh has no separate records of arrests of beggars.

The long residence and years in beggary in Pittsburgh of many blind mendicants attest the leniency of the police. The writer has been told by beggars that Pittsburgh is one of the "best" cities in the United States for mendicants. There is, moreover, a blind politician of considerable influence, who "protects" the blind mendicants of Pittsburgh from police interference.

27. Possession of Vendor's License

Yes	1
No	28
Unknown	1
Total	30

Some of the mendicants are musicians and make no pretense of dissembling their beggary. Others, however, feel that it is safer to make a pretext of street peddling. The carrying of a few shoe laces is likewise helpful in rationalizing the situation. Pittsburgh ordinance 1933 (Dec.4,1886) requires the possession of a vendor's license.

The fact that blind mendicants have begged on the streets of Pittsburgh, coupled with the non-possession of vendors' licenses, prove again that the police for whatever reason have been lenient. A replica of a vendor's

sighted worker having a comparable income.

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26. Possession of Vendor's License

Yes	1
No	28
Unknown	1
Total	30

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The fact that blind mendicants have begged on the streets of Pittsburgh coupled with the non-possession of vendors' licenses, prove again that the police for whatever reason have been lenient. A replica of a vendor's

license for the City of Pittsburgh may be found in Appendix . A facsimile of Chicago's Free Peddler License may be found in Appendix III. The indiscriminate issue of the latter is a most pernicious practice.

The writer was shown several vendors' licenses from other cities. These gave permission to "peddle" for a limited length of time (two hours to three days), and they were essentially, of course, permits to beg.

28. Rating of Mendicants Home Neighborhood

Poor	
Slum	1
Transition area	7
Generally undesirable	5
Fair (some improvement over those in above classification)	15
Unknown	2
Total	30

The writer wishes to be as objective as possible, but for purposes of concision, subjective ratings of neighborhoods have been given. Those misinformed individuals who believe that all beggars have large incomes, usually fancy likewise that mendicants lead a double life and live in the best residential districts. This study shows, however, that the blind mendicants of Pittsburgh live in very undesirable neighborhoods. The writer experienced considerable difficulty in locating many of the homes. Roger Freund found likewise that in Chicago beggars of all types lived in very poor neighborhoods. The sighted beggars, particularly the competent panhandler, usually rooms in a transition area.

29. Condition of Mendicants Living Quarters.

Poor	
Crowded	1
Unclean	5
State of disrepair	10
Fair (some improvement over those in above classification)	17
Unknown	2
Total	35

license for the City of Pittsburgh may be found in Appendix . A facsimile of Chicago's Free Peddler License may be found in Appendix III. The indiscriminate issue of the latter is a most pernicious practice.

The writer was shown several vendors' licenses from other cities. These gave permission to "peddle" for a limited length of time (two hours to three days), and they were essentially, of course, permits to beg.

28. Rating of Mendicants Home Neighborhood

Poor	
Slum	1
Transition area	7
Generally undesirable	5
Fair (some improvement over those in above classification)	15
Unknown	2
Total	30

The writer wishes to be as objective as possible, but for purposes of conclusion, subjective ratings of neighborhoods have been given. Those misinformed individuals who believe that all beggars have large incomes, usually fancy likewise that mendicants lead a double life and live in the best residential districts. This study shows, however, that the blind mendicants of Pittsburgh live in very undesirable neighborhoods. The writer experienced considerable difficulty in locating many of the homes. Roger Freund found likewise that in Chicago beggars of all types lived in very poor neighborhoods. The sighted beggars, particularly the competent panhandler, usually rooms in a transition area.

29. Condition of Mendicants Living Quarters.

Poor	
Crowded	1
Unclean	6
State of disrepair	10
Fair (some improvement over those in above classification)	17
Unknown	2
Total	35

The discussion concerning mendicants' home neighborhoods (item 28) pertains likewise to their living quarters.

30. Recommendations of Interviewer

Possible prospect for relief	25
Obtain work in occupation for the blind	17
Report condition to family society	1
Place children in home	1
Assist to start selling	1
Prospective worker in occupations for the blind	1
Obtain legitimate entertaining work	1
Total	47

The total of 47 is explained by the fact that several recommendations were noted for one mendicant in several cases. Five-sixths are mentioned as possible prospects for financial relief (see page 30). Many are without resources and are repidly approaching an age when street begging will be out of the question as a source of income.

Over one-half were skilled in occupations for the blind, but found that they could not get enough work or earn enough money. With the unemployment situation so acute for even sighted workers, it is far easier to recommend more work than to obtain it.

31. Use of Guide in Beggary

Alone	16
With husband or wife	6
With sighted guide	6
With child	2
Total	30

The six cases in the second category are those of three blind mendicant married couples. The use of a sighted guide provides better selection of favorable locations and more efficient solicitation of passersby. About

The discussion concerning mendicants' home neighborhoods (item 28) pertains likewise to their living quarters.

30. Recommendations of Interviewer

Possible prospect for relief	20
Obtain work in occupation for the blind	17
Report condition to family society	1
Place children in home	1
Assist to start selling	1
Prospective worker in occupations for the blind	1
Obtain legitimate entertaining work	1
Total	42

The total of 47 is explained by the fact that several recommendations were noted for one mendicant in several cases. Five-sixths are mentioned as possible prospects for financial relief (see page 30). Many are without resources and are rapidly approaching an age when street begging will be out of the question as a source of income.

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half of the income, however, must be paid to the guide for his services, consequently it is debatable as to whether the hiring of a guide is profitable. Some of the blind never learn to get about alone; others feel that the employment of a guide is a form of life insurance. One mendicant expressed great interest in expensive lead dogs, specially trained to guide the blind.

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VI. TREATMENT OF BEGGARY IN OTHER CITIES

A. ST. LOUIS

The St. Louis Community Council endeavored for years to solve a serious mendicancy problem in St. Louis. In December 1925, representatives of the Bureau for Homeless Men, workers from other social agencies, police officials, court magistrates and citizens held a meeting at which it was decided to attack beggary on a case by case basis.

Although the first campaign was of short duration, in September, 1928 the Committee appointed a special secretary and case worker to handle beggar cases. As a large percentage of mendicants had been shown to be homeless men, the Citizens Anti-Begging Committee operated as a department of the Bureau for Homeless Men.

During 1929 over 150 beggar cases were handled. The following study covers the first 59 cases only. The secretary of the Committee states that the percentages as worked out under the various categories are approximately correct for the full 150 cases. This material has been sent to the Russell Sage Foundation, which is now engaged (July, 1930) in publishing a new year book in which one of the topical articles is begging. Mr. Fred S. Hall, editor of the year book, stated that he knew of no city where such active efforts were being made in connection with the problem of begging.

St. Louis streets are now comparatively free of beggars and the success so far achieved has been due to the remarkable degree of cooperation among social agencies, police departments, courts, and other municipal authorities represented on the Committee.

The validity of the St. Louis ordinance against begging has often been questioned and, although the Committee considered attempting to pass a better ordinance, such marked success was attained in obtaining convictions,

that the present ordinance was allowed to stand.

City Ordinance 3127-31787: Be it ordained by the City of St. Louis as follows: Section One---Every person who shall be found begging shall be deemed guilty of a misdemeanor and upon conviction thereof shall be fined not less than five dollars nor more than three hundred dollars.[1]

Twelve thousand instructive pamphlets "Three Things a Policeman Doesn't Like to Do" were distributed. The following are quotations from this pamphlet:

"What happens on arrest?"

"Adequate facilities have long existed in St. Louis for caring for beggars. Additional means have just been added by Community Fund agencies. For example, the Red Cross has put its Bureau for the Handicapped into successful operation. This is ably staffed and is showing excellent results in helping crippled and handicapped persons to get and hold jobs of specialized nature."

"The Bureau for Homeless Men has added a department which will be devoted entirely to solving the problem of the beggar."

"The Bureau for Homeless Men has added a department which will be devoted entirely to solving the problem of the beggar."

"The beggar will be given:
1. Medical or hospital care if needed (a pitifully large number are sick).
2. A job if he will take it.
3. Help in going to his own home city (if a non-resident)."

"Obviously the wily professionals will be weeded out and these will be the first to depart for 'healthier' climes, reporting the fact that St. Louis is not the 'lazy' place it is considered by the footloose. The man who can be helped will be genuinely and adequately helped.

"Summary of the Begging Problem."

"We can have just as many beggars as we want."
"Alms giving makes beggars. Consider India, China and some European countries."
"Beggars will attempt to stay on our streets as long as the public makes it profitable."
"The law and the policeman can't cure this evil unaided."
"Cooperation of the police and social agencies is assured and will be continuously effective."
"Public cooperation, by giving not where it will hurt but where it will help, will make the forces against the pitiful and demoralizing habit of begging 100 per cent strong."

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1. Three Things a Policeman Doesn't Like to Do. Pamphlet, Citizens Anti-Begging Committee, St. Louis, 1929.

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1. "Three Things a Policeman Doesn't Like to Do." [illegible], Citizens Anti-Begging Committee, St. Louis, 1937.

Citizens were informed as to the true nature of beggary by extensive publicity through the newspapers and over the radio. The analysis of fifty-nine cases, exactly as made by the Committee, follows.

St. Louis Plan for Begging

1. The Police will arrest all those found begging upon the Streets.

2. The Police court will fine them and send them to the workhouse.

3. The Probation Office will be notified and will in turn notify the Bureau for Homeless Men.

4. The Bureau will investigate each case and work out a plan for its treatment.

5. If a client is willing to accept the treatment of the Bureau, it will be recommended to the Parole Board that he be released on parole. The parole, however, should be forfeited in case he fails to observe its conditions.

6. The Probation Office will appoint such representatives of the social agencies of the city to ast as deputy probation officers as the number of arrested beggars may make necessary.

7. An exception will be made in the case of the blind in that they will not be sent to the workhouse but turned over directly to the Probation Officers.

Analysis of Fifty-nine Beggar Cases

"This analysis takes into account only the cases handled by the Citizens' Anti-Begging Committee and does not include the large number which were adjusted in court. For instance, many of the beggars were able to show the police court judges and parole officers that it was unnecessary for them to beg and that they could make other arrangements. Most of the categories need no explanation since they are in general usage in the reports of social agencies. Those that have been slightly changed in order to fit the particular needs of the beggar problem are explained. You will notice that several of the cases are listed under the category of unknown. Many of the cases are unable or unwilling to give information. Some were quickly lost sight of, having made their own adjustments and some were handled by other agencies, and specific information under a large number of headings was not always available when this analysis was made.

1. Sources of Intake
   A. Workhouse 32
   B. Parole from court 12
   C. Other sources 15

"Those sent to the workhouse were given to the Citizens' Anti-Begging Committee according to the original plan, which after the man was sentenced the Parole and Probation Department notified the Citizens' Anti-Begging Committee.

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"B included the crippled and blind who could not be used in the workhouse and therefore were paroled directly to the Citizens' Anti-Begging Committee after being given suspended sentences or warning in court.

"Other sources include those sent in by citizens of St. Louis, those referred by social agencies, and those prevailed upon to accept the services of the Citizens' Anti-Begging Committee without being arrested.

II. Known to Social Agencies 18

These cases were known to one or more social agencies in St. Louis before they were known to the Citizens' Anti-Begging Committee.

III. Old Offenders 15

This caption refers to mendicants who had from two to nineteen arrests for drunkenness, vagrancy and begging.

IV. Types of Beggars

A. Professional	
1. Musician	1
2. Peddler	12
3. Letter writer	
4. Moocher	9
5. Panhandler	1
B. Occasional	
1 Musician	
2. Peddler	1
3. Letter writer	
4. Moocher	15
5. Panhandler	
C. Beginner	
1. Musician	
2. Peddler	2
3. Letter writer	
4. Moocher	18
5. Panhandler	

"The headings "Professional", "Occasional," and "Beginner" are rather arbitrary and it is undoubtedly possible to further sub-divide the five groups under each category. By professional, we mean the mendicant whose only source of income is begging. The occasional is the mendicant who has other sources of income such as odd jobs. The beginner includes first offenders and mendicants in whom the habit of begging is not fixed.

"The group "musician" simply implies that the beggar plays some musical instrument or sings on the street.

"The peddler may or may not have a license to peddle but the test is that while displaying his wares, he does not make exchange for money received and generally confines his efforts to attempts to create pity rather than really selling his goods.

"The letter writer writes begging letters to newspapers, churches, social agencies, and individuals. In short, to any place where he thinks he may obtain aid.

"An example of this group would be the family that writes to every organization in the city with an effort to obtain a large number of Christmas baskets or other help at Christmas.

"The moocher is the beggar who requests alms on the street, some-

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2. Peddler	1
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C. Beginner

1. Musician	
2. Peddler	3
3. Letter writer	
4. Moocher	13
5. Panhandler	

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"The moocher is the beggar who requests alms on the street, once-

times displaying an infirmity, but generally able-bodied and contenting himself with the statement that he is hungry. Occasionally moochers carry tin cups as do some of the musicians and peddlers. A large percentage of them are able-bodied. This also includes the railroad extra gang laborer or "gandy dancer" who works for a short period in railroad camps and then when laid off comes back to the city rapidly spending his money on a "good time." He often finds it necessary to obtain funds by mooching in order to get a shipment to another railroad camp. This is by far the largest group of beggars and the most difficult to deal with since they have few distinguishing marks and beg only occasionally. Even after being arrested for begging, they seldom stay in the city long enough to carry out a plan of treatment. They seldom have any resources except the chance of getting a shipment and this, of course, is impossible while they are in the workhouse, since the labor agencies require the workers who are awaiting shipment to remain in the office until shipment is obtained.

"The panhandler is the back door beggar and is fast disappearing in the city. Tramps and hoboes are the worst offenders in this list and generally ask for a handout.

V. Ages

A.	10-19	0	E.	50-59	9
B.	20-29	4	F.	60-69	9
C.	30-39	12	G.	70 and over	9
D.	40-49	14	H.	Unknown	7

You will notice that there are no beggars under twenty years of age in this analysis and the oldest is seventy-four. The largest group is found between the ages of forty and forty-nine. According to the recent reports of the Bureau for Homeless Men the mean is strikingly the same as that of beggars.

VI. Color

A. White 52 B. Colored 7 Others 0

The white beggars far outnumber the colored ones.

VII. Social Status

A. Single	31	D. Separated	5
B. Married	10	E. Widowers	8
C. Divorced	2	F. Widows	1
		G. Not given	2

The single men predominate.

VIII. Schooling

None	9	Grade 5	3	Grade 10	0
Grade 1	2	6	7	11	0
2	0	7	1	12	1
3	2	8	10	College	3
4	6	9	2	Not given	13

5.07% of the beggars are college men and only 2.5% homeless men attend college.

IX. Religion

A. Protestant	19	C. Jewish	1
B. Catholic	14	D. None	9

E. Not given 16

times displaying an activity, but generally pale-faced and constantly
alarmed with the statement that he is hungry. Occasionally moonshiners
carry tin cups as do some of the railroad and peddlers. A large
percentage of them are old-faced. This also includes the railroad
extra gang laborer or "gandy dancer" who works for a short period in
railroad camps and then when laid off comes back to the city rapidly
spending his money on a good time. He often finds it necessary to
obtain funds by mooching in order to get a ticket to another rail-
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Grade 1	2	6	7	11	0
2	0	7	1	12	1
3	2	8	10	College	3
4	5	9	2	Not given	13

8.07% of the beggars are college men and only 2.1% bachelor men
attend college.

IX. Religion

A. Protestant	18	C. Jewish	1
B. Catholic	14	D. None	9
		E. Not given 16	

I. Residence

A. Resident	28
B. Non-resident	30
C. Unknown	1

"Over 50% of the beggars do not even belong in St. Louis, being residents of some other city or state. However, many counted as non-residents probably would have difficulty in establishing claim to residence anywhere since they seldom stay in any one location.

XI. Former Trade or Profession.

Painter	2	Iron worker	1	Butcher	1
Railroad laborer	20	Tar roofer	1	Salesman	1
Pool room operator	1	Civil engineer	1	Horse trainer	1
Musician	1	Teamster	1	Cook	1
Peddler	6	Woodworker	1	Carpenter	1
Farmer	1	Sailor	1	Industrial relations worker	1
Cobbler	1	Chipper	1	Mechanic	1
Furnace man	1	Waiter	1	Unknown	1
Begging	1	Truck driver	1		
None	3				

"About the only outstanding figure is that of the railroad laborer, mentioned above, which is to be expected since St. Louis is a railroad center, and downtown Market Street is largely given over to cheap hotel and "flop Houses."

XII. Problems

A. Physical

1. Crippled	20	6. Venereal diseases	1
2. Chronically ill	6	7. Paralyzed	1
3. Blind	4	8. Speech defect	2
4. Eyesight seriously impaired	4	9. Tuberculosis	1
5. Deaf	2		

B. Mental

1. Paranoid insanity	1	4. Moron	1
2. Suspected mentally deficient	6	5. Epilepsy	1
3. Chores	2		

"As you would expect, beggars as a group have serious mental and physical difficulties as they take very little care of themselves, often owing to the fact that this physical disability is a help in their business rather than a handicap. Also there is a great difficulty in mendicants obtaining medical treatment since so many are not eligible, being non-residents. Even when medical treatment is obtained, they generally leave town before they are completely cured.

C. Unemployment	30
D. Alcoholism	20
E. Drug addicts	3
F. Old age	5

"alcoholism is a major difficulty, especially among the railroad workers some of them having gone so far as to say they never mooch except when drunk. A rather amusing incident recently occurred when four railroad workers having been arrested for begging on the same

I. Residence

A. Resident	28
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Railroad laborer	30	Car tender	1	Salesman	1
Pool room operator	1	Civil engineer	1	Horse trainer	1
Musician	1	Teamster	1	Cook	1
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Waiter	1	Sailor	1	Industrial relations worker	1
Cobbler	1	Shipper	1		
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III. Problems

A. Physical

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D. Alcoholism	20
E. Drug addicts	2
F. Old age	5

"Alcoholism is a major difficulty, especially among the railroad workers some of them having gone so far as to say they never touch except when drunk. A rather amusing incident recently occurred when four railroad workers having been arrested for begging on the same

corner within a few feet of each other by the same officer at the same time stated in court that they had the promise of a job at Pacific, Missouri, on an extra gang and were on their way to the job when they drank a bottle of cheap whiskey one of them had obtained on Market Street. They maintained that they had never begged and could not remember any of the details to which the officer testified.

"Drug addicts must have more than a bare living in order to purchase expensive narcotics and therefore are violently opposed to dealing with the Citizens' Anti-Begging Committee. They will not come in in order that some arrangements may be made to prevent them from begging butmust be arrested and given narcosan treatment before anything can be done with them.

XV. Results

A. Relatives assume responsibility	13	G. Reverted to Begging	3
B. Returned to residence	3	H. Under care	14
C. Returned to friends	2	I. Obtained compensation	2
D. Employment	4	J. Institutionalized	1
E. Made own adjustments	13	K. Died	1
F. Left St. Louis	3		

"Under Categories Nos. A,S,E,F,G,H, and K, there were additional results.

"Of the 13 returned to relatives, 4 secured employment, 2 were returned to legal residence, 3 were taken by relatives out of St. Louis without legal residence, 1 was institutionalized, 1 made own adjustment later, 2 are still under the plan of the committee.

"Of the 4 who secured employment, 1 reverted to begging, relatives assumed responsibility for 1, and 1 is still under the supervision of the committee.

"The one who made his own adjustment was later provided for by relatives.

"Of the 4 that left St. Louis, 1 returned to begging.

"Of the 3 that reverted to begging, 1 obtained compensation from the Canadian government and one from the Missouri Pension for the Blind. One was institutionalized.

"Of the 14 under the care of the committee, 1 is with friends, 2 were institutionalized and 1 has reverted to begging.

"After the relatives had sent money for transportation, 1 died in the observation ward of the City Hospital."

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1. Stockton, Raymond. An Attempt to Abolish Street Begging. Health. Bur. 1925; p.81

corner within a few feet of each other by the same officer at the same time stated in court that they had the promise of a job at Pacific, Missouri, on an extra gang and were on their way to the job when they drank a bottle of cheap whiskey one of them had obtained on Market Street. They maintained that they had never begged and could not remember any of the details to which the officer testified.

"Drug addicts must have more than a bare living in order to purchase expensive narcotics and therefore are violently opposed to dealing with the Citizens' Anti-Begging Committee. They will not come in in order that some arrangements may be made to prevent them from begging but must be arrested and given narcosan treatment before anything can be done with them.

IV. Results

A. Relatives assume responsibility	13	G. Reverted to Begging	3
B. Returned to residence	3	H. Under care	14
C. Returned to friends	2	I. Obtained compensation	2
D. Employment	4	J. Institutionalized	1
E. Made own adjustments	13	K. Died	1
F. Left St. Louis	3		

"Under Categories Nos. A,B,E,F,G,H, and K, there were additional results.

"Of the 13 returned to relatives, 4 secured employment, 5 were returned to legal residence, 2 were taken by relatives out of St. Louis without legal residence, 1 was institutionalized, 1 made own adjustment later, 2 are still under the plan of the committee.

"Of the 4 who secured employment, 1 reverted to begging, relatives assumed responsibility for 1, and 1 is still under the supervision of the committee.

"The one who made his own adjustment was later provided for by relatives.

"Of the 4 that left St. Louis, 1 returned to begging.

"Of the 3 that reverted to begging, 1 obtained compensation from the Canadian government and one from the Missouri Pension for the blind. One was institutionalized.

"Of the 14 under the care of the committee, 1 is with friends, 2 were institutionalized and 1 has reverted to begging.

"After the relatives had sent money for transportation, 1 died in the observation ward of the City Hospital."

B. COLUMBUS, OHIO

In 1919 strenuous efforts were made to clear the streets of beggars in Columbus.[1] It was found that the city had a serious problem in blind mendicancy. The mendicants were inducing others who were physically handicapped to enter beggary. The majority of beggars were not residents of Columbus. The self-respecting blind, who were working for the Association for the Blind, felt that the presence of mendicants was a reflection both upon the working blind and upon the city.

A committee was formed of representatives from the various social agencies. This committee cooperated with the police commissioner and upon the recommendation of judges, made the city ordinance more stringent. A drastic step was taken. The street vending of specifically mentioned petty merchandise was forbidden, street begging was clearly defined and made a misdemeanor. Two special officers were appointed to first wanr and then arrest beggars. The case work method was followed with each mendicant. The Industrial Aid Society was not only made the clearing house for each case, but, in addition, took care of necessary placements for the handicapped.

It would seem, at the time of this writing, that Columbus is again becoming overrun with mendicants. There is no doubt whatever that eternal vigilance if the price of non-beggary. It is interesting to note that the Columbus social agencies were attacked bitterly by unenlightened citizens, being charged among other things with the desire to themselves beg on the strength of the infirmities of others.

Three main conclusions were reached in the Columbus campaign. Most of the beggars were non-residents. Very few of the mendicants renounced beggary. In driving out the beggars, the cooperation of the police was

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1. Stockton, Raymond. An Attempt to Eliminate Street Begging. Family, May, 1925; p.81

E. COLUMBUS, OHIO

In 1913 strenuous efforts were made to clear the streets of beggars in Columbus.[1] It was found that the city had a serious problem in this manifestation. The municipal[illegible] were [illegible] [illegible] [illegible]

absolutely essential.

C. LOUISVILLE, KENTUCKY

The social agencies of Louisville, in 1919, felt the need of a clean up campaign against mendicancy.[1]

The police were told by the committee to order out of Louisville all non-resident beggars, and to order all resident beggars, if able-bodied, to go to work immediately. Disobedience of these orders entailed arrest. The physically handicapped were sent to the proper agencies. Anti-begging activity then seems to have entered the doldrums until 1929 when the usual committee was formed, with representatives from social agencies.

A list of 16 names was obtained from the police department and reported by members of the Committee. The 16 names were cleared through the Social Service Exchange and it was found that the majority had been known to some social agency. The Family Service Organization agreed to contact these men, but it was found that many of the beggars could not be located, a problem which is quite usual when handling mendicants. The vigilance of the police coupled with newspaper publicity had caused them to leave town.

Louisville has been particularily troubled with panhandlers (able-bodied, transient "moochers" who occasionally work) and transient professional mendicants because of lucrative begging among large sporting crowds that attend horse races.

The Committee stressed proper education of the public. To combat Christmas door-to-door begging, letters were sent to members of the Ministerial Association advising them of the facilities of the Social Service Exchange, and requesting that sould warnings against alms-giving be made from pulpits and through church bulletins. Instructive editorials were published in the morning and evening newspapers. Educational letters

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were sent to civic clubs and interested individuals.

Specific ordinances against mendicancy, loitering and child-begging were enforced. See section of Appendix on "Ordinances."

D. PHILADELPHIA

The following figures are from the anti-begging campaign of 1914.[1] 528 beggars were arrested in this drive for enforcement of existing ordinances. 273 were able-bodied panhandlers and were sentenced to three to six months in jail. 20 cripples were given the same sentence. 43 street beggars (professional) were sent to the County Prison. 43 others were given medical care in hospitals.

It was found that the great majority were "old timers" and "repeaters," two to 113 former commitments being on record against each man. 24 of the beggars (from 19 to 29 years of age) were drug addicts. 90 per cent blamed their "downfall" on drink. (This item may be accepted with many reservations.) $1.50 per day (according to the beggars) was the average income. It is interesting to note that 24 Assyrians were operating a feigned-cause solicitation syndicate. They were deported by Immigration officers.

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1. Driving the Beggars Out of Philadelphia. Survey, July 25, 1914; p. 426.

B. PHILADELPHIA

The following figures are from the anti-begging campaign of 1914.[1] 628 beggars were arrested in this drive for enforcement of existing ordinances. 27% were able-bodied panhandlers and were sentenced to three to six months in jail. 20 cripples were given the same sentence. 43 street beggars (professional) were sent to the County Prison. 43 others were given medical care in hospitals.

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E. CHICAGO

During 1924, 1925 and 1926, strenuous efforts were made in the City of Chicago to rid the streets of alarming numbers of mendicants.[1] A sudden influx of transient professional blind beggars into Chicago during 1924 aroused certain civic organizations that regarded this migration as a harbinger of what the city's mendicant problem might be in a few years, especially since Chicago was rapidly gaining a reputation as a fertile center for mendicants. Beggars are alert to pass on information regarding hostile and favorable towns.

A survey revealed five groups of the blind.

1. Those not susceptible to training and unemployable because of age or physical incapacitations.
2. Those with training but unemployed.
3. Those who had lost their habits of industry and had learned to capitalize on their handicaps.
4. The blind who are mentally defective.
5. The recently blinded who are nervous, unadjusted, and have not recovered from the shock.

During the first few months of 1925 nearly 50 cases, falling within these categories, had been handled by the Department of Public Welfare. After temporary adjustment was obtained in all cases, permanent programs were mapped out in cooperation with local organizations that dealt with the handicapped. Information relating to methods of handling blind persons was obtained from several countries. Non-resident professional beggars were sent back to the city of their legal residence. With the cooperation of the police the loop was practically cleared of blind mendicants, and it is reported that begging was reduced 50 per cent for the entire city.

It was felt that work with the handicapped would be greatly facilitated

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1. Freund, Roger Henry. Begging in Chicago. University of Chicago, M.A. Thesis, 1925.

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1. French, Roger Henry. Begging in Chicago. University of Chicago, M.A. Thesis, 1925.

if there were a civic shop where such persons could be trained before they became habituated in street begging. It was recommended, moreover, that the earnings of the blind be supplemented by raising their pension to $1.00 a day, rather than by the inadequate pension of $250.00 a year now provided by the state.

The City of Chicago embraces such a wide area that it is not surprising to find that store keepers in centers removed from the loop were plagued with a special phase of beggary; namely, store-to-store mendicants. The circular distributed by the United Charities of Chicago to combat this evil explains the problem in detail and is quoted in its entirety. This cooperative plan has been found to be effective in practical application. It possesses considerable merit.

"The United Charities of Chicago has been conscious of the big problem which merchants, tradesmen, etc. in the outlying business districts of the city have had to contend with in the applicant for charitable aid. Both the impostor and the actually needy have solicited aid from him on a steadily increasing scale during the past few years.

"The United Charities has always stood before the city public as an agency committed to the discouraging of beggars. It holds that there is no need of anyone begging in the city of Chicago, as the social agencies of the city are prepared to furnish relief and assistance to every person in need of such service.

"Experience has shown that an overwhelming percentage of the persons applying to business men for assistance are imposters taking this easy means of securing a living.

"With these facts in mind, the United Charities has been conducting a campaign of education during the past several months among the officials of the various outlying business associations to secure their cooperation in the matter of referring to the United Charities all persons who apply for aid.

"Our interviews with the officers of the business associations have disclosed the fact that the total number of beggars operating in the city is very large. Some merchants complain of as many as thirty pleas for help in a day. This is a species of petty blackmail. As the plea is usually made in the presence of customers, the merchant does not like to refuse for fear of losing the good will of his customers.

"In addition, the 'street' beggars who sit on the pavement near the store windows, exposing real or faked handicaps, are a public nuisance. Many merchants have complained of interference with trade by this type of beggar. They obstruct free approach

to the show windows and often drive people to the other side of the street. The merchants frequently call in the police to oust these beggars, but this simply results in moving them to some other advantageous point---thus passing the problem to some other tradesman.

"The evidence already in hand indicates that many of these beggars are being manipulated by syndicates. They are delivered to certain points by auto or cabs and are picked up by autos at the conclusion of the day's operations.

"These and other aspects of this situation provide a genuine basis for a definite plan of cooperation between the business associations and the United Charities. The officers of the business associations are all interested in ridding their particular neighborhood of these leeches upon legitimate business, and in practically every instance have indicated a willingness to cooperate with the United Charities.

"The most effective cooperation will be a simultaneous movement, extending over a considerable period of time and covering the entire city and suburbs, so that fakirs will not be able to dodge from one neighborhood to another.

"The United Charities, with its city-wide organization, is in a position to render a service to every one of these merchants and tradesmen. It now offers a definite plan of service which will make cooperation with the United Charities easy and will eliminate to a very large extent the beggar problem which they have to meet today.

"This plan is outlined in detail on the inside page of this folder. Read it carefully. Then, of the plan meets with your approval, send in your application for membership at once, so the plan may be put into effect immediately.

COOPERATIVE SERVICE PLAN
offered by the
UNITED CHARITIES OF CHICAGO
to Business Men throughout the City of Chicago
for the purpose of preventing the systematic
operation of beggars and providing constructive
social care for all persons appealing for
financial assistance.

"The United Charities of Chicago will furnish the merchants, and all other interested business men with the service of the United Charities in meeting the problem of the beggars and others seeking aid, upon an annual membership basis, costing $2.00 per year. Such memberships to be known as Cooperative Memberships. The membership charge is made simply to cover the cost of the material furnished and the necessary clerical service and will entitle the business man to the following:

"I. An attractive door sticker, bearing this legend: Cooperating member United Charities of Chicago.

"II. A coupon booklet containing ten referring slips to be used by the business man in referring all applicants for aid to the nearest district office

to the show windows and often drive people to the other side of the street. The merchants frequently call in the police to oust these beggars, but this simply results in moving them to some other advantageous point---thus passing the problem to some other tradesman.

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"II. A coupon booklet containing ten referring slips to be used by the business man in referring all applicants for aid to the nearest district office

of the United Charities, instead of giving the applicant money. (Additional booklets to be furnished at cost upon request.)

"III. Twelve issues of "Human Service" the bulletin of the United Charities which monthly presents an account of the activities of the organization, and articles on special social problems of interest to the public, and in which monthly reports on beggars and their operations are printed.

"IV. Participation in a cityewide program of genuine constructive charity service to Chicago's distressed families and individuals of all types.

Explanation

"I and II---The door sticker will keep out most of the beggars who are impostors. The referring coupons will take care of all others. The combination will give the business man protection and furnish a dignified and simple escape from the petty blackmail system operated by some 'store' beggars.

The referring coupons given to applicants by the merchant will be presented to the nearest district office of the United Charities by those applicants in actual distress, and the merchant can rest assured that the applicant will be cared for by the United Charities. Impostors referred to the United Charities will be discovered and steps taken by trained social workers to change their mode of living.

"III---The bulletin 'Human Service' will keep the cooperating member informed monthly as to various 'fakes' and 'games' being worked by impostors, and incidentally will give information regarding many other social problems in the community in which he has an interest

"IV---The social case workers of the United Charities will report to the cooperating member, information which they secure in regard to applicants referred by the member, and in cases of neighborhood distriess, in which the cooperating member may be interested, advise with the member upon the best method of caring for the case.

Cooperation of Public Officials

"A further and important part of this proposal involves the securing of the cooperation of the public officials of the city in this program to stop the beggar nuisance.

"The organization of a cooperative membership of business men in the United Charities, on the above basis, will eventually result in greatly minimizing the problem of the 'store' beggar. To accomplish the same result as regards the 'street' beggar, it will then be necessary for the business associations and the United Charities to determine upon a plan of concerted action designed to bring pressure to bear upon the proper city officials in order to secure:

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1. A change in the present indiscriminate method of issuing peddler's licenses under the protection of which many fake beggars are operating at present.

2. The cooperation of the police in enforcing the vagrancy law.

"We propose in this regard to call upon each business association in the city endorsing this Cooperative Service Plan, to appoint a Committee on Mendicancy, consisting of three members whose duty it shall be to meet with the committee members from the other associations and the officers of the United Charities, and formulate a definite plan of action for securing from the city administration the necessary changes in licensing practice and police enforcement of the vagrancy laws.

"Endorsed by All-Chicago Council. The Cooperative Service Plan presented herewith has been endorsed in its entirety by the Board of Directors of the All-Chicago Council.

"The Board of Directors of the All-Chicago Council not only endorse this plan but recommend all its members assist in making it successful by joining with the United Charities in this movement."

The excellent cooperation coupon booklet, mentioned in the foregoing circular, has many points of merit. Instructions for using the coupon book are as follows:

Instructions for Using Coupon Book

"1. Meet the applicant in a way to win the approval of any customers who may be in the store. Refer to the cashier or proper clerk who will fill out a coupon carefully and give to the applicant, explaining to him that you never give cash alms but do your charity work through the United Charities. Be Sure to send applicant to nearest district office of the United Charities. See inside front cover for address of nearest district office.

"2. When the ten coupons are used, send duplicates to the General Office of the United Charities, 308 N. Michigan Ave., so that we can check on all addresses and ask for new coupon booklet. (A charge of fifteen cents will be made for each new book to cover printing and postage.)

"3. This system protects you from impostors while assuring proper care of all who are in need."

The cooperation record and a sample coupon are attached on the following page.

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(Coupon A)

United Charities of Chicago No. 269

.....District Date.....192

Address.....

The Bearer of this Co-operation Coupon is

Name.....

Street Number.....

Apartment, Floor, Room, etc.....
who has applied at my place of business for assistance. Will you kindly arrange to provide such care as is needed and oblige

Yours in Co-operation

Name.....

Address.....

Telephone..... Per.....

Detach and give to applicant

F. MINNEAPOLIS, MINNESOTA

The streets of Minneapolis are practically cleared of all types of mendicants, due to a continuous and enlightened campaign of about five years duration. It is well known among experts in the field that Minneapolis is unusually well equipped with active ably-staffed social agencies. The effective activity of these agencies is reflected in the absence of an mendicancy problem.

With the passage of the 1923 Blind Relief Bill, stipulating a monthly pension up to $30.00, an active campaign against beggars was projected. Before the passage of this bill it was felt that nothing adequate could be offered in some cases as a substitute for income from beggary.

A committee on mendicancy was formed by representatives from social agencies. This committee, realizing that policemen are loathe to arrest beggars, instructed the police in the practical aspects of social pathology as applied to the mendicancy problem. The campaign was directed first against transients, for the police were not sympathetic with them. Representatives, themselves blind, from the Minneapolis Society for the Blind, in their recommendations that blind beggars be arrested, carried great weight with the police.

The Civic and Commerce Association broadened the campaign with educative circulars for the general public directed against individual begging and false appeals. During Community Chest Fund drives, 86,000 subscribers were partially informed as to the social evils of beggary. Children, blind since birth, were not only trained in such a way as to avert mendicancy, but in addition, ideals of self-respect and abhorrence of beggary were inculcated. A special appeal was made to the merchants of Minneapolis, many of whom had tolerated mendicancy.

A special mendicancy officer was appointed and the case work method with the agency concerned was followed with every beggar reported. The

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Family Welfare Society was provided with a night and Sunday telephone call to provide emergency relief. It was felt that this provision kept some needy persons from falling into beggary.

Minneapolis, because of the size of the city, still has a few transient and house-to-house mendicants, but the begging problem is practically solved. In closing, it is well to point out that there exists in Minneapolis a definite community spirit that tends to discourage anti-social practices such as beggary. In communities having a more heterogeneous make-up, as Pittsburgh, this spirit is not nearly so strongly developed.

Minneapolis provides its citizens with booklets containing coupons which are given to those who ask for assistance. The outside and inside cover are reproduced below.

How to Help the Other Fellow Without Being Imposed Upon

HOMELESS AND HELPLESS MEN

Let Union City Mission Sift the Needy and Deserving from the Professional Beggar, Tramp or Crook.

Expert Beggars Require Expert Treatment

Ample Facilities to Feed and House the Deserving. Cheaper and better.

If We Refuse to Help a Man, There's a Reason.
124 Hennepin.

NOTICE

"Carry a few of these slips in your pocketbook ready to give to an applicant.

"If you do not have a slip, use your card.

"Never give money to men on the street. Expert beggars have been known to make as high as $10.00 a day begging. The better story a man tells the more reason for caution.

"To sift the needy and deserving we have a work test.

"We help while we investigate.

"If we refuse to help a man there's a reason."

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Imposed Upon

HOMELESS AND HELPLESS MEN

Let Union City Mission Gift the Needy and Deserving from
the Professional Beggar, Tramp or Crook.

Expert Beggars Require Expert Treatment

Ample Facilities to Feed and House the Deserving, Cheaper
and better.

If We Refuse to Help a Man, There's a Reason.
[illegible]

NOTICE

"Carry a few of these slips in your pocketbook ready to give to an applicant.

"If you do not have a slip, use your card.

"Never give money to men on the street. Expert beggars have been known to make as high as $10.00 a day begging. The better story a man tells the more reason for caution.

"To gift the needy and deserving we have a work test.

"We help while we investigate.

"If we refuse to help a man there's a reason."

A sample coupon is attached below.

UNION CITY MISSION 124 Hennepin Ave.
Upstairs
Open Night and Day

C. M. SHAUGHNESSY,
Secretary of Relief Work

Please favor the bearer with food or lodgings at your discretion.

COMMUNITY FUND SUBSCRIBER.

Name .....

Address.....

It is not necessary to sign this slip, we will honor it anyway; but if you give us your name and address, it will assist us in following up the case.

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VII. CONCLUSIONS AND RECOMMENDATIONS

A. The Evils of Beggary

The findings of this study indicate that a summary of the important evils of beggary include the following:

1. Street begging is an intolerable nuisance.
2. The soliciter of alms is without social status.
3. Beggary is conducive to vice and delinquency.
4. The dependents of mendicants are perniciously conditioned.
5. Beggars develop and foster anti-social attitudes.
6. Mendicancy places a premium upon deceit.
7. Beggars beget beggars.
8. Street begging is provocative of indiscriminate giving.
9. Beggary attracts renegrades from the ranks of the re-habilitated.
10. Mendicancy is conducive to the formation and aggravation of mental defects.
11. Immense sums of money are wasted -- the beggar is not helped to help himself.
12. Beggary represents an inestimable loss of productive power.

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B. Factors Causing Beggary and Its Continuance

Many conditioning factors exist, both immediate and remote, which make possible the prevalence and perpetuation of beggary. The following outline mentions several of these factors, with brief recommendations regarding their treatment.

1. Accidents

Industrial and others which result in loss of income, large hospital bills, and loss of job due to disability. Workmen's Compensation provisions must be more adequate. Gratuitous facilities for rehabilitation and placement should be provided.

2. Despair and Indigency Following Incapacitation

Temporary relief should be given. Re-education should stress ideals of self respect and inspiration of achievement.

3. Unwillingness of Employers to Hire Re-habilitated Workers

Employers must be shown that re-habilitated workers are capable of filling many jobs. Compensation laws should state that insurance carriers are responsible, in the case of a second injury, <u>to the extent of the second injury only</u>.

4. Child Begging

Children conditioned in beggary often mature as mendicants. Ordinances against child begging must be rigidly enforced, and children should, if necessary, be placed in homes.

5. Attractive Aspects of Beggary

Fascination of the "game", ready money, and short hours are conducive to mendicancy. The hopeless task, in many cases, of stressing the unfavorable and anti-social aspects, is one expedient. Another is coordinated municipal campaigns to abolish the beggar from the streets.

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6. Unemployment

Measures to relieve general unemployment would deter many from embracing beggary. Decrease in the fluctuations of demand and "Layoff" in seasonal occupations would be of value. Industries should attempt to operate evenly throughout the year. Placement bureaus must find jobs for re-habilitated workers.

7. Old Age and Total Disability

Graduated pensions must be provided for some of those who can not be re-habilitated. Proper adjustment of Workingmen's Compensation provisions will take care of others. Some of the aged should be placed with their children or in homes.

8. Congenital Handicaps

Improved and well-regulated practice of medicine will obviously bring about smaller percentages of those born deaf, dumb, blind, or crippled. Gratuitous or subsidized special education and technical training must be available for defectives.

9. Traditional Sanction

The giving public should be convinced that beggary constitutes one of our most startling anachronisms -- that numbrous references to mendicancy in history, song, and literature, should not be accepted as agents of condonement -- that what has been tolerated in the past should not necessarily be tolerated in the future.

10. Observation of Other Beggars

Since "beggars beget beggars", all measures which abolish mendicancy are of course valuable. Nationally coordinated municipal campaigns against beggary constitute at present the most practical measure.

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11. Insufficient Income in Work for the Rehabilitated

There are several expedients. More work, in some cases, should be provided, wages could, perhaps, be subsidized by State or Community Chest funds, the cooperation of sighted or able-bodied workers might possibly produce material of higher quality, articles manufactured should be those for which there exists a demand, or workers may be placed in higher paying jobs.

12. Facility in Obtaining Income from Beggary

This factor is concerned mainly with those in real need, who, intending to ask only once for alms, are carried away by the comparative ease of obtaining donations, and become chronic beggars. Social agencies should issue coupon booklets to some citizens, to all policement, and to managers of stores. Those coupons would refer the mendicant to the nearest social agency. Facilities for temporary relief during hours of the night, would deter some destitute persons from falling into beggary.

13. Influence of Companions

The readiest advice given to incapacitated workers and disabled persons is to beg. Stereotyped associations of the words "blind mendicants" and "crippled beggars" constitute powerful factors. The only remedy is that remote possibility, enlightened public opinion.

14. Transiency of Beggars

Sporadic civic "crusades" convince the writer that beggary resembles an inflated inner-tube -- it may be constricted at one point, with concomitant dilation at others. Nationally coordinated municipal campaigns would block nearly all avenues of escape.

15. Mental Defects

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16. Leniency of the Police

As a definite part of police training, instruction in some aspects of applied social pathology should be given. Police must be shown the evils of beggary, the alleviating scope of social agencies, and the possibilities for rehabilitation of the handicapped.

17. Vagueness of Ordinances

Ordinances and statutes should define beggary in specific description wording. Feigned street vending must be properly defined. Mendicants should not be grouped with vagrants.

18. Indiscriminate Issuance of Free Peddlers' Licenses

Pertinent records should be filed of applicants for all peddlers' licenses. Personal investigation of the status of the applicant would, in many cases, prove desirable. Prosecution of those without licenses and of feigning vendors would help to abolish beggary.

19. Fascination of the "Game"

Many beggars become inured to the hardships of mendicancy and crave its uncertainty, excitement, and novelty. The sailor, the circusman, the "railroader", all suffer hardships, but what may dissuade them from enjoying these hardships.

20. Generosity of the Public

The public can be dissuaded from indiscriminate giving for a short time only. The publicity attendant upon anti-begging campaigns causes this temporary abstention.

21. Inadequate Social Agencies

Less generous adjectives, often applicable, are "inefficient" and "dormant". Social agencies should be fully equipped to cope with their shares of begging problems, and they must be directed by alert,

soundly trained executives, who realize that "eternal vigilance is the price of a beggarless city."

22. Indolence

The writer recognizes the fact that much "laziness" may be explained by improper glandular secretions and by present or former diseases. Medical care would, in many cases, restore vitality. The time-honored prescription of jail sentences at hard labor should, however, be mentioned

23. Use of Liquor and Drugs. "Vices."

So many comments have been made in this category throughout history, that the writer chooses the novel alternative of making none.

24. Public Lack of Information Regarding Beggary

The Police, some social agencies, ministers, civic associations, clubs, and public officials are, in many cases, quite uninformed as to the causes, extent, and prevention of beggary. It is, therefore, no source of wonder that many citizens, not close to the situation, should be in ignorance. Social agencies should undertake careful research into the problem to determine, in an objective and quantitative manner, the antecedents, extent, methods, and consequents of beggary. The technique of modern advertising must be employed in placing before the public the findings and recommendations of investigators. Social agencies should constantly advise those most affected by the begging nuisance.

25. General Social and Economic Factors

There may be mentioned in this connection several phases of the present industrial economy which constitute broad bases of beggary. Inequality in distribution of wealth; urbanization, with its crowds and loss of identity of the individual; and social and economic disorganization. The advent, if ever, of the millennium should witness elimination of these factors.

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C. Brief Summary of An Analysis of 30 Blind Mendicants in Pittsburgh (See pp. to .)

1. Twenty nine of the mendicants are white. One is a mulatto.

2. Twenty three are male. Seven are female.

The proportion of make to female blind mendicants is about the same as the general sex ratios for the blind in Pittsburgh.

3. All are adults. The average age for make beggars is 41 years, while that of female beggars is 45 years. There are very few child beggars in Pittsburgh.

4. Nineteen are married. Of the sixteen married men, eight have blind wives. A surprising number of blind mendicants in Pittsburgh are married and obtain some degree of home life.

5. Religious affiliation and nationality are found to be unimportant factors.

6. Two-thirds of the mendicants were born in Pennsylvania. The blind mendicant is not nearly so nomadic as the sighted beggar.

7. Sixteen mendicants have no dependents, while the other 14 have 37 dependents. Married mendicants have fewer dependents than have "normal" married couples.

8. Eleven have been in Pittsburgh nearly all of their lives. The average length of residence in Pittsburgh is 23 years. These data indicate that blind mendicants are not a transient group, and that mendicancy is both safe and profitable in Pittsburgh.

9. The average number of years with disability is 26.5. Nine mendicants became blind in infancy. As the average length of time in beggary for this group is 12 years, allowing for infancy and youth, it may be seen that beggary has been practiced for most of the period of disability.

10. Seven became blind through industrial accidents, seven did not know the cause of their blindness, and four were victims of Ophthalmia Neonatorum. The remaining beggars became blind through various causes.

C. Brief Summary of an Analysis of 50 Blind Mendicants in Pittsburgh (See pp. to .)

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7. Sixteen mendicants have no dependents, while the other 14 have 57 dependents. Married mendicants have fewer dependents than have "normal" married couples.

8. Eleven have been in Pittsburgh nearly all of their lives. The average length of residence in Pittsburgh is 25 years. These data indicate that blind mendicants are not a transient group, and that mendicancy is both safe and profitable in Pittsburgh.

9. The average number of years with disability is 25.5. Nine mendicants became blind in infancy. As the average length of time in beggary for this group is 12 years, allowing for infancy and youth, it may be seen that beggary has been practiced for most of the period of disability.

10. Seven became blind through industrial accidents, seven did not know the cause of their blindness, and four were victims of Ophthalmia Neonatorum. The remaining beggars became blind through various causes.

having a comparable income.

11. Eighteen mendicants became blind in infancy or early youth, while of the remaining 12 having occupations before becoming blind, six were skilled and six were unskilled. Of the 10 types of work, three could be done by blind persons. After becoming blind, nearly all of the mendicants had followed legitimate occupations at one time or another.
12. Blind mendicants have very little schooling.
13. Nearly two-thirds have no financial resources. The remaining one-third have few financial resources.
14. All the mendicants became beggars because they needed money. Sixteen found that there was insufficient income in occupations for the blind, while nine were untrained in work for the blind.
15. The average length of time in mendicancy is 12 years, which attests the validity of an old maxim: "Once a beggar, always a beggar".
16. Nearly two-thirds have begged in Pittsburgh only. Although only one has ever possessed a vendor's license, only two were ever arrested in Pittsburgh. These data indicate the leniency of the police.
17. The average hours of beggary each day is four and one half, while the average weekly income is $19.00. The blind mendicants of Pittsburgh are not the wealthy beggars featured in sensational magazine articles.
18. Two-thirds of the mendicants wished to follow some legitimate line of work in order that they might escape from beggary.
19. Nearly five-sixths did not use liquor, which fact seems to disprove the notion, commonly held, that most beggars are drunkards. The writer believes, however, that a study of sighted beggars would reveal a much greater use of liquor.
20. Subjective estimates of mentality indicate that blind mendicants in Pittsburgh approximate, in general status, the average sighted worker

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20. Subjective estimates of mentality indicate that blind mendicants in Pittsburgh approximate, in general status, the average sighted worker

having a comparable income.

21. The majority of the mendicants roomed in poor living quarters in undesirable neighborhoods.

2. Attitude of Police

Unless engaged in "vice crusades" or guided by committees on street begging, the police are likely to be quite lax in the enforcement of laws against mendicancy.

Reasons why policemen do not arrest beggars.

1. The average policeman, in common with most persons, is not a student of social pathology. He can detect no wrong in a handicapped man's acceptance of small gifts from more fortunate persons.

2. The majority of policemen dislike disturbances, and so long as the begger is not a nuisance, the officer will pursue a laissez faire policy, in complete ignorance of the evils to the individual involved in begging.

3. There is some evidence that certain prosperous beggars pay for "protection" on lucrative stands in large cities.

4. Many policemen have long-standing friendships with certain mendicants who beg on their beats. They both suffer from inclement weather and the discomforts of the streets---they have much in common. Policemen do not arrest their friends, particularly when it would seem that the friend is doing no harm.

5. To arrest a blind or crippled begger in a public place causes a torrent of abusive dissent by onlookers against the arresting officer. It is scarcely expedient for the policeman to explain that the arrest is being made for the welfare of the beggar.

6. Most persons naturally sympathize with the begger---so does the policeman.

7. The average police officer is quite uninformed as to ameliorating treatment that is available in social agencies. If police are instructed by an anti-begging committee to report all mendicants, many officers fail to do so for fear of persecution of or jail sentences for the beggars.

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E. Tentative Outline of a Municipal Campaign Against Beggary

This campaign, to be really effective, should be continued indefinitely and should be a nationally co-ordinated movement. The beggar must be constantly suppressed in all cities.

1. Formation of a Committee on Street Begging by representatives from social agencies, police department, civic associations, clubs, and Bureau of Rehabilitation. Members of committee become active directors of the following measures.
2. Appointment of Central Bureau to which beggars may be referred. Central Bureau will clear cases, determine thoroughly the circumstances in each case, and will send beggars to the proper agencies for treatment.
3. Employment of the various techniques of publicity -- posters, radio, billboards, newspapers, talks, pamphlets and bulletins. Advice and reports to the general public concerning the extent, causes, methods, and treatment of beggary. Warning to mendicants to cease begging or leave town. Popular approval of police enforcement.
4. Instruction of the Police and Magistrates in applied social pathology, stressing the evils of beggary, and the facilities for organized scientific treatment.
5. Appointment of Special Mendicancy Officers to apprehend beggars and accompany mendicants to living quarters to check on addresses and record home situation data. Refer beggars to central bureau. Arrest recidivists.
6. Clarification of ordinances and appeal for enforcement. Elimination of legal quibblings regarding begging versus peddling.
7. Issuance of coupon booklets to store managers, ministers, housewives, and interested citizens. Each coupon refers the solicitor of aid to the nearest social agency.

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8. Removal of beggars from the streets. During the early part of the campaign, mendicancy officers will find a sufficient number of beggars to occupy the central bureau. Later in the campaign, when the ranks of the beggars have been depleted, police may report beggars to mendicancy officers.
9. Eviction from the city of non-resident beggars. (Humanitarian communities may, however, care for these beggars.)
10. Temporary relief and work for the able-bodied. Foundation, if possible, of compulsory labor colonies patterned upon the European plan and paying a wage.
11. Provisions for the handicapped -- prosthesis -- orthopedic surgery -- re-education -- training -- placement -- pensions.
12. Proper provisions for the aged, the mentally defective, criminals, and the families of mendicants.
13. Investigation of those possessing peddlers' licenses. Detailed records. Detection and prosecution of feigning vendors.
14. Concise recording on schedule of relevant case-history data of each mendicant. Preparation by experts in social statistics of analyses of summaries of case data.
15. Publication, in the form of a pamphlet, and dissemination of these analyses.

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13. Investigation of those possessing peddlers' licenses. Detailed records. Detection and prosecution of feigning vendors.

14. Concise recording on schedule of relevant case-history data of each mendicant. Preparation by experts in social statistics of analyses of summaries of case data.

15. Publication, in the form of a pamphlet, and dissemination of these analyses.

VIII. APPENDIX

1. Name (Case 1, etc.).
2. Address
3. Color.
4. [illegible]
5. Age.
6. Marital status.
7. [illegible]
8. Birthplace.
9. Nationality of parents.
10. Dependents.
11. Length of time in Pittsburgh.
12. Disability.
13. When and how disability was [illegible].
14. Occupations before and after [illegible].
15. Sanctioning.
16. Resources.
17. Demand for begging mendicant.
18. Number of years in beggary.
19. A mendicant in how many cities
20. Hours of begging each day.
21. Income for beggary.
22. Desire to continue in mendicancy
23. Attitude toward social agencies.
24. Use of liquor
25. Mentality (informal estimate).
26. Arrested in Pittsburgh
27. Possession of vendor's license
28. Condition of mendicant's [illegible].
29. Condition of living quarters.
30. Responsibilities of interviewers.
31. How does mendicant get [illegible]

APPENDIX I

KEY TO SCHEDULE FOR BLIND MENDICANTS

1. Name (Case 1, etc.).
2. Address
3. Color.
4. Sex
5. Age.
6. Marital status.
7. Religion
8. Birthplace.
9. Nationality of parents.
10. Dependents.
11. Length of time in Pittsburgh.
12. Disability.
13. When and how disability was incurred.
14. Occupations before and after disability.
15. Schooling.
16. Resources.
17. Reason for becoming mendicant.
18. Number of years in beggary.
19. A mendicant in how many cities
20. Hours of begging each day.
21. Income for beggary.
22. Desire to continue in mendicancy
23. Attitude toward social agencies.
24. Use of liquor
25. Mentality (informal estimate).
26. Arrested in Pittsburgh
27. Possession of vendor's license
28. Condition of mendicant's neighborhood.
29. Condition of living quarters.
30. Recommendation of interviewer.
31. How does mendicant get about?

APPENDIX I

KEY TO SCHEDULE DEL ALIEN MENDICANTS

1. Name (Case 1, etc.).
2. Address
3. Color.
4. Sex
5. Age.
6. Marital status.
7. Religion
8. Birthplace.
9. Nationality of parents.
10. Dependents.
11. Length of time in Pittsburgh.
12. Disability.
13. When and how disability was incurred.
14. Occupations before and after disability.
15. Schooling.
16. Resources.
17. Reason for becoming mendicant.
18. Number of years in begging.
19. A mendicant in how many cities
20. Hours of begging each day.
21. Income for begging.
22. Desire to continue in mendicancy
23. Attitude toward social agencies.
24. Use of liquor
25. Mentality (informal estimate).
26. Arrested in Pittsburgh
27. Possession of vendor's license
28. Condition of mendicant's neighborhood.
29. Condition of living quarters.
30. Recommendation of interviewer.
31. How does mendicant get about?

APPENDIX II

1. Case No. 1.
2. .....
3. White
4. Male.
5. 47 years.
6. Married.
7. Catholic
8. Czecho-Slovakia.
9. Slavish parents.
10. Wife and five children - 3, 6, 12, 14, 16 years (last works).
11. Five years.
12. Total blindness.
13. Industrial accidents - right eye, 1915 - total, 1922.
14. Laborer.
15. Illiterate.
16. None - $1500.00 compensation - ended 1925.
17. End of compensation - no blind trade - big family - needed money.
18. Four years on street.
19. Pittsburgh only.
20. Seven or eight hours.
21. $20.00 per week.
22. No, but cannot do anything else.
23. All right to beg with child. Incensed with interference.
24. No.
25. Below normal.
26. Arrested five or six times for begging with child. Mr. Terry of Child Service Bureau instigated incarceration - given jail sentence.
27. Yes, had vendor's license.
28. Lives in area of minimum choice.
29. Two miserable rooms for entire family - cook, sleep, eat, live together.
30. Report condition to Family Society - place children in home - relief.
31. Uses child for guide and appeal.

APPENDIX II

1. Case No. 1.
2. .....
3. White
4. Male.
5. 47 years.
6. Married.
7. Catholic
8. Greece-Slovakia.
9. Slavish parents.
10. Wife and five children - 3, 6, 12, 14, 16 years (last works).
11. Five years.
12. Total blindness.
13. Industrial accidents - right eye, 1916 - total, 1922.
14. Laborer.
15. Illiterate.
16. Home - $1500.00 compensation - ended 1925.
17. End of compensation - no blind trade - big family - needed money.
18. Four years on street.
19. Pittsburgh only.
20. Seven or eight hours.
21. $20.00 per week.
22. No, but cannot do anything else.
23. All right to beg with child. Incomes with interference.
24. No.
25. Below normal.
26. Arrested five or six times for begging with child. Mr. Terry of Child Service Bureau instigated incarceration - given jail sentence.
27. Yes, had vendor's license.
28. Lives in area of minimum choice.
29. Two miserable rooms for entire family - cook, sleep, eat, live together.
30. Report condition to Family Society - place children in home - relief.
31. Uses child for guide and appeal.

1. Case No. 2.
2. ----------
3. White.
4. Male.
5. 39 years.
6. Married (blind wife).
7. Protestant.
8. Pittsburgh.
9. American parents.
10. Wife - (hired girl) - 22 months son.
11. 39 years.
12. Total blindness.
13. Infancy - ophthalmia neonatorum.
14. Trades - organist - pianist - tuner.
15. Former pupil West Pennsylvania School for the Blind. (Graduated in piano tuning.
16. Rents home.
17. Needed more money - tuning slow.
18. Ten years.
19. Pittsburgh only.
20. Seven hours.
21. $35.00 a week.
22. No, would like to have enough tuning to quit begging.
23. Very antagonistic toward Pennsylvania Association for the Blind which has helped him.
24. Not reported.
25. No.
26. Average.
27. No.
28. Bad location.
29. Comfortable, clean home.
30. Get tuning - financial relief.
31. Alone.

1. Case No. 2.

2. ---------- 3. White. 4. Male.

5. 50 years. 6. Married (blind wife). 7. Protestant.

8. Pittsburgh. 9. American parents.

10. Wife - (mixed girl) - 22 months son.

11. 49 years.

12. Total blindness.

13. Infancy - ophthalmia neonatorum.

14. Trades - organist - pianist - tuner.

15. Former pupil near Pennsylvania School for the Blind. (Graduated in piano tuning.

16. Rents home.

17. Needed more money - tuning slow.

18. Ten years.

19. Pittsburgh only.

20. Seven hours.

21. $22.00 a week.

22. No, would like to have enough money to quit tuning.

23. Very antagonistic toward Pennsylvania Association for the Blind which has helped him.

24. Not reported.

25. No.

26. Average.

27. No.

28. Good location.

29. Comfortable, clean home.

30. Not tuning - financial relief.

31. Alone.

1. Case No. 3.
2. ---------
3. White.
4. Male
5. 47 years.
6. Single.
7. Catholic.
8. Pittsburgh.
9. German parents.
10. None.
11. All life.
12. Total blindness.
13. Left eye when five - right eye when 25 - cause unknown.
14. Before - steam fitter. After - nut and bolt assembler (hard to get to and from work);
15. Very little.
16. None.
17. Couldn't compete with sighted.
18. Twenty-one years on street.
19. Pittsburgh only.
20. Three or four hours a day.
21. Bare living - $15.00 per week.
22. No - would like to work.
23. ----------
24. No.
25. Average.
26. No.
27. No.
28. Fair.
29. House neat and clean - better than average for blind mendicant.
30. Place in factory - possible prospect for financial relief.
31. Alone.

1. Case No. 8.

2. ---------- 5. White. 4. Male

3. 47 years. 6. Single. 7. Catholic.

8. Pittsburgh. 9. Norman parents.

10. None.

11. All life.

12. Total blindness.

13. Left eye when five - right eye when 25 - cause unknown.

14. Before - steam fitter. After - nut and bolt assembler (hard to get t
and free work).

15. Very little.

16. None.

17. Couldn't compete with signed.

18. Twenty-one years on street.

19. Pittsburgh only.

20. Three or four hours a day.

21. Bare living - $15.00 per week.

22. No - would like to work.

23. ----------

24. No.

25. Average.

26. No.

27. No.

28. Fair.

29. Cause neat and clean - better than average for blind candidate.

30. Place in factory - possible prospect for financial relief.

31. Alone.

1. Case No. 4.
2. ----------
3. White.
4. Male.
5. 39 years.
6. Married.
7. Evangelical.
8. Pittsburgh.
9. Father German - Mother American.
10. Wife - girl.
11. 39 years.
12. Total blindness.
13. Infancy - measles.
14. Was broommaker - Now beggar.
15. Through eighth grade at West Pennsylvania School for the Blind.
16. Rent apartment.
17. Couldn't make enough at shop.
18. Twelve years.
19. Just Pittsburgh.
20. ----------
21. $20.00 to $25.00 per week.
22. Doesn't like street work.
23. ----------
24. No.
25. Average.
26. Not arrested.
27. No.
28. Fair neighborhood.
29. Clean - moderate circumstances.
30. Recommend financial relief.
31. ----------

1. Case No. 4.
2. ----------
3. White.
4. Male.
5. 35 years.
6. Married.
7. Unemployed.
8. Pittsburgh.
9. Father German - Mother American.
10. Wife - girl.
11. 35 years.
12. Total blindness.
13. Infancy - measles.
14. Ex broommaker - now beggar.
15. Through eighth grade at West Pennsylvania School for the Blind.
16. Rent apartment.
17. Doesn't make enough at shop.
18. Twelve years.
19. Left Pittsburgh.
20. ----------
21. $20.00 to $25.00 per week.
22. Doesn't like street work.
23. ----------
24. No.
25. Average.
26. Not arrested.
27. No.
28. Fair neighborhood.
29. Clean - moderate circumstances.
30. Recommend financial relief.
31. ----------

1. Case No. 5.
2. ----------
3. White.
4. Female.
5. 60 years.
6. Single.
7. Christian Chur
8. Ohio.
9. American parents.
10. Woman guide.
11. Ten years.
12. Total blindness.
13. Since 45 years - optic atrophy.
14. Former - housework.
15. Common schooling - none for blind techniques.
16. None.
17. No trade or money.
18. Ten years.
19. Pittsburgh.
20. Three to four hours.
21. $15.00 to $20.00 a week.
22. Tolerates it.
23. Would <u>not</u> be in Home or Institution.
24. No.
25. Below normal.
26. No.
27. No.
28. Bad neighborhood.
29. Room untidy and shabby.
30. Financial relief.
31. Woman guide.

1. Case No. 5.

2. ---------- 3. Suits. 4. Female.

5. 50 years. 6. Single. 7. Christian [illegible]

8. Ohio. 9. American parents.

10. Woman guide.

11. Ten years.

12. Total blindness.

13. Since 46 years - optic atrophy.

14. Former - housework.

15. Common schooling - none for blind techniques.

16. None.

17. No trade or money.

18. Ten years.

19. Visitorship.

20. Three to four hours.

21. $10.00 to $20.00 a week.

22. Tolerates it.

23. Would not be in home or institution.

24. No.

25. Seize normal.

26. No.

27. No.

28. Bad neighborhood.

29. Room entry and shabby.

30. Financial relief.

31. Woman guide.

1. Case No. 6.
2. ---------- 3. White. 4. Male.
5. 60 years. 6. Married (blind wife). 7. Catholic.
8. Pittsburgh. 9. Irish parents.
10. Co-worker with wife.
11. Twenty years.
12. Total blindness.
13. Infancy (3 years old) - general ill health.
14. Was salesman - collected old papers - sold brooms and toilet articles.
15. Former pupil West Pennsylvania School for the Blind.
16. Support from sister - play violin.
17. Couldn't make enough - couldn't get around.
18. Five years on street.
19. Pittsburgh.
20. Four hours.
21. $15.00 per week.
22. Street playing is at present rather unstable.
23. ----------
24. No.
25. Average.
26. No.
27. No.
28. Fair neighborhood - poor house.
29. Average.
30. Interested in lead dog. - relief in future - canvassing work (little old).

1. Case No. 6.

2. ---------- 3. White. 4. Male.

5. 60 years. 6. Married (blind wife). 7. Catholic.

8. Pittsburgh. 9. Irish parents.

10. Co-worker with wife.

11. Twenty years.

12. Total blindness.

13. Infancy (3 years old) - general ill health.

14. Was salesman - collected old papers - sold brooms and toilet articles

15. Former pupil Best Pennsylvania School for the blind.

16. Support from sister - play violin.

17. Couldn't make enough - couldn't get around.

18. Five years on street.

19. Pittsburgh.

20. Four hours.

21. $15.00 per week.

22. Street playing is at present rather unstable.

23. ----------

24. No.

25. Average.

26. No.

27. No.

28. Fair neighborhood - poor house.

29. Average.

30. Interested in lead dog. - relief in future - canvassing work (little old).

1. Case No. 7.
2. ---------
3. White.
4. Female
5. 50 years.
6. Married (husband blind).
7. Catholic.
8. Pennsylvania.
9. American parents.
10. None.
11. Twenty years.
12. Total blindness.
13. Infancy - unknown.
14. At new York Lighthouse (blind workshop).
15. Former pupil West Pennsylvania School for the Blind.
16. Depend partly upon sister-in-law (can do little handiwork). (Violin and guitar).
17. Could not earn enough - moved with sister-in-law.
18. Five years on street.
19. Pittsburgh.
20. Four hours.
21. $15.00 per week.
22. Well adjusted to street playing.
23. ----------
24. No.
25. Average.
26. No.
27. No.
28. Fair neighborhood - poor house.
29. Average.
30. Relief.
31. With husband.

1. Case No. 7.

2. ---------- 3. White. 4. Female

5. 50 years. 6. Married (husband blind). 7. Catholic.

8. Pennsylvania. 9. American parents.

10. None.

11. Twenty years.

12. Total blindness.

13. Infancy - unknown.

14. At New York Lighthouse (blind workshop).

15. Former pupil West Pennsylvania School for the Blind.

16. Depend partly upon sister-in-law (can do little handiwork). (Violin and guitar).

17. Could not earn enough - moved with sister-in-law.

18. Five years on street.

19. Pittsburgh.

20. Four hours.

21. $15.00 per week.

22. Well adjusted to street playing.

23. ----------

24. No.

25. Average.

26. No.

27. No.

28. Fair neighborhood - poor house.

29. Average.

30. Relief.

31. With husband.

1. Case No. 8.
2. ----------
3. White.
4. Male.
5. 35 years.
6. Married to blind mendicant.
7. Christian Church
8. Missouri.
9. Parents American.
10. No dependents (wife begs too).
11. Three years.
12. Total blindness.
13. Hit with baseball when 16 years old.
14. After blindness news stand - no blind trades.
15. Former pupil California School for Blind.
16. Rent.
17. Make living.
18. Eight years.
19. Many.
20. ----------
21. $25.00 to $35.00 per week.
22. No.
23. ----------
24. No.
25. Above average.
26. No.
27. no.
28. Fair.
29. Clean - moderate circumstances.
30. When business improves, in news stand or small business. Possible financial relief.
31. ----------

1. Case No. 8.

2. ---------- 3. White. 4. Male.

5. 25 years. 6. Married to blind mendicant. 7. Christian

8. Missouri. 9. Parents American. Church

10. No dependents (wife begs too).

11. Three years.

12. Total blindness.

13. Hit with baseball when 16 years old.

14. After blindness news stand - no blind trades.

15. Former pupil California School for Blind.

16. Dent.

17. Make living.

18. Eight years.

19. Many.

20. ----------

21. $2.00 to $3.00 per week.

22. No.

23. ----------

24. No.

25. Above average.

26. No.

27. no.

28. Fair.

29. Clean - moderate circumstances.

30. When business improves, in news stand or small business. Possible financial relief.

31. ----------

1. Case No. 9.
2. ----------
3. White.
4. Female.
5. 40 years.
6. First husband died. Remarried to blind mendicant.
7. Protestant.
8. Pittsburgh.
10. No.dependents.
11. 40 years.
12. Total blindness.
13. Measles at ten years of age.
14. Housework - begging - knows Braille - some music.
15. Graduated 1910 - West Pennsylvania School for the Blind (comparable to High School).
16. Rent home.
17. Make a living.
18. Ten years on streets.
19. Pittsburgh only.
20.
21. With husband $25.00 to $35.00 per week.
22. No.
23. ---------
24. No.
25. Average intelligence.
26. No.
27. No.
28. Fair.
29. Clean - moderate circumstances.
30. Recommend financial relief.
31. ---------

1. Case No. 9.
2. ---------- 3. White. 4. Female.
5. 40 years. 6. First husband died. 7. Protestant.
8. Pittsburgh. Remarried to blind mendicant.
10. No dependents.
11. 40 years.
12. Total blindness.
13. Measles at ten years of age.
14. Housework - begging - knows Braille - some music.
15. Graduated 1910 - West Pennsylvania School for the Blind (comparable to High School).
16. Rent home.
17. Make a living.
18. Ten years on streets.
19. Pittsburgh only.
20.
21. With husband $25.00 to $35.00 per week.
22. No.
23. ---------
24. No.
25. Average intelligence.
26. No.
27. No.
28. Fair.
29. Clean - moderate circumstances.
30. Recommend financial relief.
31. ----------

1. Case No. 10.

2. ---------- 3. White. 4. Male.

5. 39 years. 6. Married. 7. Jewish.

8. Russia. 9. Parents Russian Jews.

10. Five - wife and four children - 6, 9, 12, 13 years.

11. Twenty years in Pittsburgh.

12. Total blindness.

13. Shot in hold-up in 1921.

14. Before disability - street vendor. After - mendicant (sells notions).

15. Grades in Russia.

16. None - $10.00 per week rent paid by Jewish Family Society.

17. Had no trade - couldn't make living any other way.

18. Nine years on street.

19. Pittsburgh only.

20.

21.

22. Doesn't like street work - likes out-of-door aspect (healthful).

Would prefer news stand or selling.

23.

24. No drinker.

25. Average intelligence.

26. Never arrested.

27. No license.

28. Fair neighborhood.

29. Clean - average circumstances.

30. Recommendation - legitimate selling of higher priced articles.

31. ----------

1. Case No. 11.
2. ----------
3. White.
4. Male
5. 41 years.
6. Separated.
7. Protestant.
8. Pennsylvania
9. American parents.
10. None.
11. 28 years.
12. Total blindness - left leg amputated.
13. Infancy - cause unknown. Leg cut off in 1925 - fall on ice.
14. Telephone stock broker.
15. Graduate West Pennsylvania School for the Blind.
16. None.
17. Not sufficient income.
18. Eighteen years on street.
19. Pittsburgh.
20. Three hours - home Sundays.
21. $25.00 per week.
22. Hates organizations for blind.
23. No - liked stock selling.
24. No.
25. Average.
26. No.
27. No.
28. Transition area.
29. Shabby - clean.
30. Telephone selling job - relief.
31. ----------

1. Case No. 11.
2. ---------- 3. [illegible] 4. [illegible]
5. [illegible] 6. [illegible] 7. [illegible]
8. Pennsylvania 9. American parents.
10. None.
11. [illegible] years.
12. Total blindness - left leg [illegible].
13. [illegible] - [illegible]. Leg cut off in 1925 - fall on ice.
14. [illegible] stock [illegible].
15. [illegible] Pennsylvania [illegible] for the [illegible].
16. None.
17. [illegible] inches.
18. [illegible] years on street.
19. [illegible].
20. Three hours - [illegible].
21. [illegible] per week.
22. [illegible] organizations for blind.
23. No - liked stock selling.
24. [illegible].
25. [illegible].
26. [illegible].
27. [illegible].
28. [illegible].
29. [illegible] - clean.
30. [illegible] - relief.
31. ----------

1. Case No. 12.
2. ----------
3. White.
4. Male
5. 39 years.
6. Married (blind wife).
7. Protestant.
8. Pennsylvania.
9. American parents.
10. Wife. (Poor health).
11. 28 years.
12. Total blindness.
13. Infancy - causes unknown.
14. Has done some writing - employable.
15. Through second year high at West Pennsylvania School for the Blind.
16. Rent apartment.
17. Not enough money.
18. Twenty years.
19. Pittsburgh.
20. Three hours a day - home Sundays.
21. $25.00 per week.
22. No. - says wants other work - writing.
23. Hates "organization" - works for "Benevolent Society".
24. No.
25. Average.
26. No.
27. No.
28. Poor location (transition area).
29. Rather shabby quarters - fairly clean.
30. Encourage writing - relief.
31. Alone.

1. Case No. 1[illegible].

2. ---------- 3. White. 4. Male

5. 39 years. 6. Married (blind wife). 7. Protestant.

8. Pennsylvania. 9. American parents.

10. Wife. (Poor health).

11. 2[illegible] years.

12. Total blindness.

13. Infancy - causes unknown.

14. Has done some writing - employable.

15. Through second year high at West Pennsylvania School for the Blind.

16. Rent apartment.

17. Not enough money.

18. Twenty years.

19. Pittsburgh.

20. Three hours a day - home Sundays.

21. $25.00 per week.

22. No. - says wants other work - writing.

23. Makes "organization" - works for "Benevolent Society".

24. No.

25. Average.

26. No.

27. No.

28. Poor location (transition area).

29. Rather shabby quarters - fairly clean.

30. Encourage writing - relief.

31. Alone.

1. Case No. 13
2. ----------
3. White.
4. Male.
5. 42 years.
6. Married (sighted wife).
7. Methodist.
8. Pennsylvania.
9. Parents American.
10. Wife and four children - 6, 8, 13, 17 (oldest works).
11. Two years.
12. Total blindness - nervousness.
13. In 1907 - piece of copper in eye - infection - lost sight.
14. Before blindness - theatrical advertising. Afterward - four years blind broommaker - now mendicant - sells notions).
15. Common schooling.
16. Rent two rooms.
17. Need money.
18. Eighteen years on street.
19. Several.
20. Four hours per day.
21. $25.00 to $30.00 per week.
22. No, but is inured to beggary.
23. ----------
24. No.
25. Above average, perhaps.
26. No.
27. No.
28. Fair.
29. Two unclean rooms.
30. Recommendation - financial relief - too old for work.
31. Led by sighted wife.

1. Case No. 15

2. ---------- 3. White. 4. Male.

5. 42 years. 6. Married (sighted wife). 7. Methodist.

8. Pennsylvania. 9. Parents American.

10. Wife and four children - 6, 8, 13, 17 (oldest works).

11. Two years.

12. Total blindness - nervousness.

13. In 1907 - piece of copper in eye - infection - lost sight.

14. Before blindness - theatrical advertising. Afterward - four years blind broommaker - now mendicant - cult notions).

15. Common schooling.

16. Rent two rooms.

17. Need money.

18. Eighteen years on street.

19. Several.

20. Four hours per day.

21. $[illegible].00 to $20.00 per week.

22. No, but is inured to hungry.

23. ----------

24. No.

25. Above average, perhaps.

26. No.

27. No.

28. Fair.

29. Two unclean rooms.

30. Recommendation - financial relief - too old for work.

31. Led by sighted wife.

1. Case No. 14.
2. ----------
3. Colored.
4. Male.
5. 38 years.
6. Single.
7. Catholic.
8. Panama (not citizen).
9. Spanish mother - Panamanian father.
10. None.
11. Eight years.
12. Total blindness.
13. When 30 gas flame blew in eyes.
14. Before - laborer. After - Pennsylvania Association for the Blind broom worker - four years.
15. None - speaks Spanish also.
16. None.
17. Couldn't earn enough - only $12.00 a week.
18. Four years on street.
19. Pittsburgh only.
20. Five to six hours.
21. $15.00 per week.
22. Is content - well adjusted - happy disposition - is frank.
23. ----------
24. No.
25. Average.
16. No.
27. No.
28. Broken down industrial district.
29. Miserable quarters - rent of $4.00 per week.
30. Possible employment if enough pay. Relief.
31. Alone on street corner opposite court house, on 5th and Wylie.

1. Case No. 14.

2. ---------- 3. Colored. 4. Male.

5. 38 years. 6. Single. 7. Catholic.

8. Panama (not citizen). 9. Spanish mother - Panamanian father.

10. None.

11. Eight years.

12. Total blindness.

13. When 30 gas flame blew in eyes.

14. Before - laborer. After - Pennsylvania Association for the Blind
broom worker - four years.

15. None - speaks Spanish also.

16. None.

17. Couldn't earn enough - only $12.00 a week.

18. Four years on street.

19. Pittsburgh only.

20. Five to six hours.

21. $12.00 per week.

22. Is content - well adjusted - happy disposition - is frank.

23. ----------

24. No.

25. Average.

26. No.

27. No.

28. Broken down industrial district.

29. Miserable quarters - rent of $4.00 per week.

30. Possible employment if enough pay. Relief.

31. Alone on street corner opposite court house, on 5th and Wylie.

1. Case No. 5.
2. ----------
3. White.
4. Female.
5. 21 years.
6. Single.
7. Christian Church
8. Pittsburgh.
9. Parents American.
10. Dependents - is one of four children - 18, 19, 21, 23 and mother.
11. 21 years in Pittsburgh.
12. Total blindness - total deafness in right ear.
13. Scarlet fever when six years of age.
14. Helps with housework - part time mendicant - no skill.
15. Fourth grade in West Pennsylvania School for the Blind (reads Braille).
16. Rent upstairs to blind mendicant couple (case No. 1). Boy is messenger. Oldest out of work.
17. Need money.
18. ----------
19. Pittsburgh only.
20. Three hours a day (part time).
21. $12.00 a week.
22. No.
23. ----------
24. No.
25. Little below average.
26. No.
27. No.
28. Fair.
29. Clean - average.
30. Financial relief.
31. ----------

1. Case No. 5.

2. ---------- 3. White. 4. Female.

5. 21 years. 6. Single. 7. Christian Ch

8. Pittsburgh. 9. Parents American.

10. Dependents - is one of four children - 18, 19, 21, 23 and mother.

11. 21 years in Pittsburgh.

12. Total blindness - total deafness in right ear.

13. Scarlet fever when six years of age.

14. Helps with housework - part time mendicant - no skill.

15. Fourth grade in West Pennsylvania School for the Blind (reads Braille

16. Sent upstairs to blind mendicant couple (case No. 11). Boy is messenge

Oldest out of work.

17. Need money.

18. ----------

19. Pittsburgh only.

20. Three hours a day (part time).

21. $12.00 a week.

22. No.

23. ----------

24. No.

25. Little below average.

26. No.

27. No.

28. Fair.

29. Clean - average.

30. Financial relief.

31. ----------

1. Case No. 16.
2. ----------
3. White.
4. Male.
5. 41 years.
6. Married.
7. Catholic.
8. New Jersey.
9. Parents American.
10. Wife and child.
11. 21 years in Pittsburgh.
12. Total blindness.
13. Accident - gun shot - since 17 years old.
14. After - Michigan Employment Institute for Blind - brooms - 3 years. Mendicant (notions).
15. Blind School - Lansing, Michigan.
16. Blind boarder.
17. Needed more money.
18. 21 years on street.
19. Several.
20. Five or six hours - no Sunday "work".
21. $21.00 per week.
22. No.
23. ----------
24. No.
25. Average.
26. No.
27. No.
28. Fair.
29. Fairly clean home - moderate.
30. Sell blind-made products - financial relief.
31. Alone.

1. Case No. 16.
2. ---------- 3. White. 4. Male.
5. 41 years. 6. Married. 7. Catholic.
8. New Jersey. 9. Parents American.
10. Wife and child.
11. 21 years in Pittsburgh.
12. Total blindness.
13. Accident - gun shot - since 17 years old.
14. After - Michigan Employment Institute for Blind - Breeds - 2 years.
Mendicant (notions).
15. Blind School - Lansing, Michigan.
16. Blind boarder.
17. Needed more money.
18. 21 years on street.
19. Several.
20. Five or six hours - no Sunday "work".
21. $21.00 per week.
22. No.
23. ----------
24. No.
25. Average.
26. No.
27. No.
28. Fair.
29. Fairly clean home - moderate.
30. Sell blind-made products - financial relief.
31. Alone.

1. Case No. 17.

2. ----------

3. White.

4. Male.

5. 51 years.

6. Married.

7. United Presbyterian.

8. Pennsylvania.

9. Parents American.

10. Wife and stepson (works part time.)

11. 51 years.

12. Blind.

13. Eighteen years ago - piece of steel in eye.

14. Before - boiler maker. After - unsuccessful chiropractor - brooms at Pennsylvania Association for the Blind - mendicant.

15. Four diplomas from correspondence shhools in therapy.

16. Wife owns home.

17. Money.

18. Eleven years on street.

19. Pittsburgh only.

20. Four or five hours.

21. $20.00 to $25.00 per week.

22. No -- would like subsidized therapy.

23. ----------

24. No.

25. Average.

26. No.

27. No.

28. Fair.

29. Clean - moderate home.

30. Get into chiropractic work - possible relief.

31. ----------

1. Case No. 17.
2. ---------- 3. White 4. Male.
5. 51 years. 6. Married. 7. United Pres-
8. Pennsylvania. 9. Parents American. Dyterian.
10. Wife and stepson (works part time.)
11. 51 years.
12. Blind.
13. Eighteen years ago - piece of steel in eye.
14. Before - boiler maker. After - unsuccessful chiropractor - brooms at Pennsylvania Association for the Blind - mendicant.
15. Four diplomas from correspondence schools in therapy.
16. Wife owns home.
17. Money.
18. Eleven years on street.
19. Pittsburgh only.
20. Four or five hours.
21. $20.00 to $25.00 per week.
22. No - would like subsidized therapy.
23. ---------
24. No.
25. Average.
26. No.
27. No.
28. Fair.
29. Clean - moderate home.
30. Get into chiropractic work - possible relief.
31. ----------

1. Case No. 18.

2. ---------- 3. White. 4. Male.

5. 58 years. 6. Married (blind wife) 7. Protestant.

8. New York. 9. German parentage.

10. Dependents - wife and two children - 12 and 17.

11. Ten years.

12. Total blindness.

13. Whooping cough when 16.

14. Had small business - is piano tuner.

15. Graduate of New York School for Blind.

16. Resources - home - working child - three boarders.

17. Couldn't make enough for family.

18. ----------

19. ----------

20. Four or five hours.

21. $20.00 per week.

22. No - would take equal pay at work - tuning (piano business bad).

23. ----------

24. No.

25. Above average intelligence.

26. No.

27. No.

28. Fair.

29. House neat and clean - better than that of most blind mendicants.

30. More tuning - relief.

31. Alone.

1. Case No. 18.
2. ----------
3. White.
4. Male.
5. 58 years.
6. Married (blind wife)
7. Protestant.
8. New York.
9. German parentage.
10. Dependents - wife and two children - 12 and 17.
11. Ten years.
12. Total blindness.
13. Whooping cough when 16.
14. Had small business - is piano tuner.
15. Graduate of New York School for Blind.
16. Resources - home - working child - three boarders.
17. Couldn't make enough for family.
18. ----------
19. ----------
20. Four or five hours.
21. $20.00 per week.
22. No - would take equal pay at work - tuning (piano business bad).
23. ----------
24. No.
25. Above average intelligence.
26. No.
27. No.
28. Fair.
29. House neat and clean - better than that of most blind mendicants.
30. More tuning - relief.
31. Alone.

1. Case No. 19.

2. ---------- 3. White. 4. Male.

5. 31 years. 6. Married. 7. Catholic.

8. Italy. 9. Parents Italian.

10. Wife and three children - 7 and 8 years - 15 months.

11. Ten years.

12. Total blindness.

13. In 1916 - hunting - gun shot.

14. Before - school. After - broommaking in Columbus - one year - now notion mendicant.

15. Common schooling.

16. $90.00 per year pension from Franklin County.

17. Not enough in shops.

18. ----------

19. Several.

20. Six hours per day.

21. $25.00 per week.

22. Like it? - Doesn't mind it.

23. ----------

24. No.

25. Average.

26. No.

27. No.

28. Fair.

29. Clean - moderate - nice apartment.

30. Sell blind-made articles - financial relief.

31. Small girl as guide.

1. Case No. 19.

2. ---------- 3. White. 4. Male.

5. 51 years. 6. Married. 7. Catholic.

8. Italy. 9. Parents Italian.

10. Wife and three children - 7 and 8 years - 16 months.

11. Ten years.

12. Total blindness.

13. In 1910 - hunting - gun shot.

14. Before - school. After - broommaking in Columbus - one year - now nation mendicant.

15. Common schooling.

16. $90.00 per year pension from Franklin County.

17. Not enough in shops.

18. ----------

19. Several.

20. [illegible] hours per day.

21. $[illegible].00 per week.

22. Like it? Doesn't mind it.

23. ----------

24. No.

25. Average.

26. No.

27. No.

28. Fair.

29. Clean - moderate - nice apartment.

30. Well blind-made articles - financial relief.

31. Small girl as guide.

1. Case No. 20.
2. ----------
3. White.
4. Male.
5. 40 years.
6. Married (blind mendi-cant wife)
7. Church of Brethren.
8. Johnstown, Pennsylvania.
9. Parents American
10- Co-worker with wife.
11. Twenty years in Pittsburgh
12. Total blindness.
13. Accident - gunshot - when 13 years old.
14. Broom winder at Pittsburgh Workshop for Handicapped - knows Braille.
15. Former pupil - Pennsylvania Institute for Blind - few years.
16. None
17. Needed money.
18. Twenty years on street.
19. Just Pittsburgh.
20. Five or six hours.
21. With wife $20.00 to $25.00 per week.
22. No - would like living wage in another line.
23. ----------
24. No.
25. Average.
26. No.
27. No.
28. Bad neighborhood.
29. Clean - moderate circumstances
30. Encourage to start small business enterprise - financial relief.
31. With wife out of town - alone in town.

1. Case No. 20.
2. ---------- 3. White. 4. Male.
5. 40 years. 6. Married (Blind mendi-7. Church of
8. Johnstown, Pennsylvania. cant wife) Brethren.
10- Co-worker with wife. 9. Parents American
11. Twenty years in Pittsburgh
12. Total blindness.
13. Accident - gunshot - when 12 years old.
14. Broom winder at Pittsburgh Workshop for Handicapped - knows Braille.
15. Former pupil - Pennsylvania Institute for Blind - few years.
16. None
17. Rooted money.
18. Twenty years on street.
19. Last Pittsburgh.
20. Five or six hours.
21. With wife $20.00 to $25.00 per week.
22. No - would like living wage in another line.
23. ---------- ---------
24. No.
25. Average.
26. No.
27. No.
28. Bad neighborhood.
29. Clean - moderate circumstances
30. Encourage to start small business enterprise - financial relief.
31. With wife out of town - alone in town.

1. Case No. 21.
2. ----------
3. White.
4. Female
5. 42 years.
6. Married (husband blind mendicant).
7. Baptist
8. New Jersey
9. Parents American.
10. Co-worker with husband.
11. Ten years in Pittsburgh.
12. Total blindness - nervousness.
13. Infancy - ophthalmia neonatorum.
14. Knows handwork - Braille - lock making.
15. Former pupil Pennsylvania Institute for Blind.
16. None.
17. More money.
18. Fifteen years on street 9 part time).
19. Several.
20. Three or four hours.
21. With husband - about $20.00 to $25.00 per week.
22. No - would like to try homework if not too nervous and enough money paid - liked lock work.
23. ----------
24. No.
25. Average.
26. No.
27. No.
28. Bad.
29. Clean - moderate circumstances.
30. Home work - relief.
31. Sings with husband out of town - work alone in city.

1. Case No. 21.
2. ---------- 3. White. 4. Female
5. 44 years. 6. Married (husband blind 7. Baptist
8. New Jersey mendicant).
10. No worker with husband. 9. Foreign American.
11. Ten years in Pittsburgh.
12. Total blindness - nervousness.
13. Infancy - ophthalmic neonatorum.
14. Knows handwork - Braille - lock making.
15. Former pupil Pennsylvania Institute for Blind.
16. None.
17. Some money.
18. Fifteen years on street 9 part time).
19. Several.
20. Three or four hours.
21. With husband - about $20.00 to $25.00 per week.
22. No - would like to try housework if not too nervous and enough money paid - liked lock work.
23. ----------
24. No.
25. Average.
26. No.
27. No.
28. Bad.
29. Clean - moderate circumstances.
30. Some work - relief.
31. Sings with husband out of town - work alone in city.

1. Case No. 22.
2. ---------- 3. White 4. Male.
5. 44 years. 6. Married (blind wife). 7. Catholic.
8. Pittsburgh. 9. Parents Scotch.
10. None.
11. 44 years.
12. Total blindness.
13. Accident - sled riding - when eight years of age.
14. Trade before - none. After - no training as blind man.
15. Common schooling.
16. None.
17. Needed money.
18. Thirteen years.
19. Just Pittsburgh.
20. Four or five hours.
21. $25.00 per week.
22. Tolerates it - employable, but doesn't want training.
23. ----------
24. No.
25. Average.
26. No
27. No.
28. "Transition area" neighborhood.
29. Home rather poor but clean.
30. Relief - possible shop worker.
31. Alone.

1. Case No. 22.

2. ---------- 3. White 4. Male.

5. 44 years. 6. Married (blind wife). 7. Catholic.

8. Pittsburgh. 9. Parents Scotch.

10. None.

11. 44 years.

12. Total blindness.

13. Accident - sled riding - when eight years of age.

14. Trade before - none. After - no training as blind man.

15. Common schooling.

16. None.

17. Needed money.

18. Thirteen years.

19. Last Pittsburgh.

20. Four or five hours.

21. $20.00 per week.

22. Tolerates it - employable, but doesn't want training.

23. ----------

24. No.

25. Average.

26. No.

27. No.

28. "Transition area" neighborhood.

29. Home rather poor but clean.

30. Relief - possible shop worker.

31. Alone.

1. Case No. 23.
2. ----------
3. White.
4. Male.
5. 24 years.
6. Single.
7. Lutheran.
8. McKee's Rock, Penn.
9. American parents.
10. None.
11. 24 years.
12. Total blindness - nervous.
13. Infancy - ophthalmia neonatorum.
14. Sold brooms for Pennsylvania Association for the Blind.
15. Through 5th grade in West Pennsylvania School for the Blind (too dull to continue).
16. None - lives with parents - is partially supported.
17. Couldn't compete with cheaper broom sellers.
18. Six years on street.
19. Pittsburgh only.
20. Two or three hours.
21. $15.00 per week.
22. No - wants something else.
23. ----------
24. No.
25. Slightly below normal.
26. No.
27. No.
28. Poor location.
29. Home poor, but clean.
30. Induce to sell legitimate line - relief.
31. Alone.

1. Case No. 23.

2. ---------- 3. White. 4. Male.

5. 24 years. 6. Single. 7. Lutheran.

8. McKee's Rock, Penn. 9. American parents.

10. Same.

11. 14 years.

12. Total blindness - nervous.

13. Infancy - ophthalmia neonatorum.

14. Self Brooms for Pennsylvania Association for the Blind.

15. Through 8th grade in West Pennsylvania School for the Blind (two dell to continue).

16. None - lives with parents - is partially supported.

17. Shields' compete with cheaper broom sellers.

18. Six years on street.

19. Pittsburgh only.

20. Two or three hours.

21. $10.00 per week.

22. No - wants something else.

23. ----------

24. No.

25. Slightly below normal.

26. No.

27. No.

28. Poor location.

29. Home poor, but clean.

30. Induce to sell legitimate line - relief.

31. Alone.

1. Case No. 24.
2. ----------
3. White.
4. Female
5. 44 years.
6. Single.
7. Protestant.
8. Shenandoah (Penna.)
9. Parents American.
10. No dependents.
11. Fifteen years.
12. Total blindness.
13. Since infancy - ophthalmia neonatorum.
14. Mendicant since school.
15. Seven years at Pennsylvania Institute for Blind.
16. None - lives with friend - pays her rent - she owns home.
17. Best to get enough.
18. Twenty-three years on street.
19. Several.
20. Three or four hours.
21. $20.00 per week.
22. No - would quit if had work or pension - afraid that small pension will be offered as excuse to keep her off street.
23. Begging O.K. - opposed to "organizations".
24. Drink?
25. Average mentality.
26. No.
27. No.
28. ----------
29. Home poor but clean.
30. Financial relief.
31. Gets around alone.

1. Case No. 24.
2. ---------- 3. White. 4. Female
5. 44 years. 6. Single. 7. Protestant.
8. Shenandoah (Penna.) 9. Parents American.
10. No dependents.
11. Fifteen years.
12. Total blindness.
13. Since infancy - ophthalmia neonatorum.
14. Vendicant since school.
15. Seven years at Pennsylvania Institute for Blind.
16. None - lives with friend - pays her rent - she sees home.
17. Best to get enough.
18. Twenty-three years on street.
19. Several.
20. Three or four hours.
21. $20.00 per week.
22. No - would quit if had work or pension - afraid that small pension will be offered as excuse to keep her off street.
23. Begging O.K. - opposed to "organizations".
24. Drink?
25. Average mentality.
26. No.
27. No.
28. ----------
29. Home poor but clean.
30. Financial relief.
31. Gets around alone.

1. Case No. 25.
2. ----------
3. White.
4. Female.
5. 56 years.
6. Single.
7. Episcopal.
8. Pittsburgh.
9. American parentage.
10. None.
11. Fifty-six years.
12. Total blindness.
13. Partial since birth - total since 22 years of age - cause unknown - (seven in family were blind).
14. Former employment - musician - arranged concerts.
15. Attended Pennsylvania Institute for Blind, (old school) for eight years.
16. None.
17. To make enough money.
18. Thirty years on street.
19. Pittsburgh and suburbs.
20. Three or four hours.
21. $20.00 per week.
22. Tolerates it.
23. Hates "organizations" - has been accused of both begging and having "immoral" practices with children.
24. ----------
25. Average.
26. Yes, not convicted.
27. No.
28. Bad neighborhood.
29. ----------
30. Prospect for financial relief.
31. Sighted woman sometimes acts as guide.

1. Case No. 25.
2. ---------- 3. White. 4. Female.
5. 55 years. 6. Single. 7. Episcopal.
8. Pittsburgh. 9. American parentage.
10. None.
11. Fifty-six years.
12. Total blindness.
13. Partial since birth - total since 22 years of age - cause unknown - (seven in family were blind).
14. Former employment - musician - arranged concerts.
15. Attended Pennsylvania Institute for blind, (old school) for eight years.
16. None.
17. To make enough money.
18. Thirty years on street.
19. Pittsburgh and suburbs.
20. Three or four hours.
21. $20.00 per week.
22. Tolerates it.
23. Notes "organizations" - has been accused of both begging and having "immoral" practices with children.
24. ----------
25. Average.
26. Yes, not convicted.
27. No.
28. Bad neighborhood.
29. ----------
30. Prospect for financial relief.
31. Sighted woman sometimes acts as guide.

1. Case No. 26.

2. ---------- 3. White. 4. Male.

5. 31 years. 6. Single. 7. Presbyterian.

8. Pennsylvania. 9. American parents.

10. None.

11. In Pittsburgh two years.

12. Blind.

13. Partial to 23 years - total from then on.

14. After - manual training - caning - brooms (selling).

15. Sixth grade - three years at West Pennsylvania School for the Blind.

16. Blind techniques.

17. Not enough money - slow worker.

18. Two years.

19. Two

20. Four to five hours.

21. $25.00 per week.

22. No - wants something else.

23. ----------

24. No.

25. Average.

26. No.

27. No.

28. Fair.

29. Average.

30. Legitimate salesmanship - relief.

31. Alone.

1. Case No. 26.

2. ---------- 3. White. 4. Male.

5. 21 years. 6. Single. 7. Presbyterian.

8. Pennsylvania. 9. American parents.

10. None.

11. In Pittsburgh two years.

12. Blind.

13. Partial to 22 years - total from then on.

14. After - manual training - caning - brooms (selling).

15. Sixth grade - three years at West Pennsylvania School for the Blind.

16. Blind techniques.

17. Not enough money - slow worker.

18. Two years.

19. Two

20. Four to five hours.

21. $23.00 per week.

22. No - wants something else.

23. ----------

24. No.

25. Average.

26. No.

27. No.

28. Fair.

29. Average.

30. Legitimate salesmanship - relief.

31. Alone.

1. Case No. 27.
2. ----------
3. White.
4. Male
5. 54 years.
6. Separated.
7. Catholic.
8. Pittsburgh.
9. American.
10. None.
11. 54 years in Pittsburgh.
12. Blindness.
13. Accident - three years ago - struck on head.
14. Before - grease maker. After - none.
15. Through eighth grade.
16. None.
17. Untrained in work for blind. Needed money.
18. Three.
19. Pittsburgh only.
20. Five hours.
21. Ten dollars a week.
22. No.
23. Favorable.
24. Unknown
25. Average
26. No.
27. No.
28. Unknown.
29. Unknown.
30. Possible prospect for work for blind. Financial relief.
31. Sighted guide.

1. Case No. 27.
2. ----------
3. White.
4. Male
5. 54 years.
6. Separated.
7. Catholic.
8. Pittsburgh.
9. American.
10. None.
11. 54 years in Pittsburgh.
12. Blindness.
13. Accident - three years ago - struck on head.
14. Nature - grease maker. After - none.
15. Through eighth grade.
16. None.
17. Untrained in work for blind. Needed money.
18. Three.
19. Pittsburgh only.
20. Five hours.
21. Ten dollars a week.
22. No.
23. Desirable.
24. Unknown
25. Average
26. No.
27. No.
28. Unknown.
29. Unknown.
30. Possible prospect for work for blind. Financial relief.
31. Wighted guide.

1. Case No. 28.

2. ---------- 3. White. 4. Male

5. 31 years 6. Married 7. Prostestant.

8. Pittsburgh 9. American

10. One.

11. 31 years.

12. Blindness.

13. Spinal meningitis 26 years ago.

14. Blind since childhood. Plays guitar, composes and sings.

15. Through third year High at Western Pennsylvania School for the Blind.

16. None.

17. Not sufficient income in work for the blind.

18. Ten years.

19. Several.

20. Not known.

21. Not known.

22. No, would like steady job in entertaining line.

23. Passive.

24. No.

25. Average.

26. No.

27. No - is mendicant musician.

28. Unknown.

29. Unknown.

30. Obtain legitimate entertaining work.

31. With sighted wife as guide.

1. Case No. 29.
2. ----------
3. White.
4. Male.
5. 38 years.
6. Married.
7. Methodist
8. Indiana.
9. American.
10. Sighted wife and daughter.
11. Six months.
12. Blindness.
13. Motion picture film explosion 18 years ago.
14. Before - motion picture operator. After - Workshop for blind - canning and upholstering.
15. Former pupil - Indiana School for the Blind - Extent of schooling unknown.
16. None.
17. Not sufficient income in occupations for blind.
18. Unknown.
19. Several.
20. Unknown.
21. Eighteen dollars a week.
22. Yes.
23. Passive.
24. Unknown.
25. Average.
26. No.
27. No.
28. Generally undesirable.
29. Fair.
30. Possible prospect for financial relief.
31. Alone.

1. Case No. 29.
2. ---------- 3. White. 4. Male.
5. 38 years. 6. Married. 7. Methodist
8. Indiana. 9. American.
10. Lighted wife and daughter.
11. Six months.
12. Blindness.
13. Motion picture film explosion 15 years ago.
14. Before - motion picture operator. After - Workshop for blind - canning and upholstering.
15. Former pupil - Indiana School for the Blind - Extent of schooling unknown.
16. None.
17. Not sufficient income in occupations for blind.
18. Unknown.
19. Several.
20. Unknown.
21. Lighted dollars a week.
22. Yes.
23. Passive.
24. Unknown.
25. Average.
26. No.
27. No.
28. Generally undesirable.
29. Quit.
30. Possible prospect for financial relief.
31. Alone.

1. Case No. 30.
2. ----------
3. White.
4. Male
5. 37 years.
6. Single.
7. Protestant.
8. Philadelphia, Pennsylvania.
9. Scotch.
10. None.
11. One year.
12. Partial blindness.
13. Chemical explosion 13 years ago.
14. Before - chemist. After - seller of newspapers, patent medicines, and articles made by the blind.
15. Through eighth grade.
16. None.
17. Untrained in work for blind. Needed money. Playing grind organ best method of getting it.
18. 10 years.
19. Several.
20. Not known.
21. Not known.
22. Yes - is completely conditioned to beggary.
23. Hostile toward organizations for the blind.
24. Yes.
25. Average.
26. Unknown.
27. Unknown.
28. Transition area.
29. Dirty and dilapidated.
30. Assist to start selling.
31. Alone or with sighted guide.

1. Case No. 20.

2. ---------- 3. White. 4. Male

5. 37 years. 6. Single. 7. Protestant.

8. Philadelphia, Pennsylvania. 9. Scotch.

10. None.

11. One year.

12. Partial blindness.

13. Chemical explosion 12 years ago.

14. Before - chemist, after - seller of newspapers, patent medicines, and articles made by the blind.

15. Through eighth grade.

16. None.

17. Entrained in work for blind. Needed money. Playing grind organ best method of getting it.

18. 12 years.

19. Several.

20. Not known.

21. Not known.

22. Yes - is completely conditioned to begnary.

23. Hostile toward organizations for the blind.

24. Yes.

25. Average.

26. Unknown.

27. Unknown.

28. Transition area.

29. Dirty and dilapidated.

30. Resist to start selling.

31. Alone or with elected guide.

APPENDIX III

Some suggestive material which appeared in a study made in Chicago in 1925 is given below.[1]

A. Physical Condition of 129 Beggars

Able-bodied	48
Aged	30
Blind	26
One leg off	12
One arm off	2
Both legs off	4
Deaf and dumb	3
Paralysis	1
Deformed	3
Total	129

B. Approximate Daily Begging Incomes Stated by Beggars.

Individual Income	Number of Beggars
$2.00 - 3.00	3
3.00 - 4.00	7
4.00- 5.00	18
5.00 - 6.00	6
6.00 - 7.00	0
7.00 - 8.00	2
8.00 - 10.00	2
10.00 - 15.00	3
15.00 - 20.00	2
	43

1. Freund, Roger Henry. Begging in Chicago. University of Chicago M.A. thesis 1925.

APPENDIX III

Some suggestive material which appeared in a study made in Chicago in 1935 is given below.[1]

A. Physical Condition of 125 Beggars

Able-bodied	[illegible]
Aged	[illegible]
Blind	[illegible]
One leg off	[illegible]
One arm off	[illegible]
Both legs off	[illegible]
Deaf and dumb	[illegible]
Paralysis	1
Deformed	[illegible]
Total	125

B. Approximate Daily Begging Incomes Stated by Beggars.

Individual Income	Number of Beggars
$2.00 - 3.00	[illegible]
3.00 - 4.00	7
4.00 - 5.00	18
5.00 - 6.00	6
6.00 - 7.00	[illegible]
7.00 - 8.00	2
8.00 - 10.00	2
10.00 - 15.00	3
15.00 - 20.00	2
	45

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1. Freund, Roger Henry. Begging in Chicago. University of Chicago M.A. thesis 1935.

Thirty-one of the 43 beggars of all types obtained between three and six dollars a day. The average weekly income is approximately $35.00 a week, as compared with the average income of $19.00 for blind mendicants in Pittsburgh. Freund's table, however, includes many sighted beggars, who usually obtain more money than the blind.

C. "The Illinois provision for the blind was made in 1903 and the essentials of the act as now administered are these: (Illinois Revised Statutes, Cahp. 23, pp. 109-116).

1. It shall be lawful and obligatory upon the county to contribute from the charity or other fundstoward the support of any blind persons coming under the provision of the act.

2. All male persons over 21 and all female persons over 18 who are declared to be blind and otherwise come under the provisions of this act, shall receive as a benefit $250 per annum, payable quarterly from the treasury of the county of which said persons are resident.

3. No persons who are charges of any charitable institutions of the state, county or city or persons having an income of over $250 per annum or who shall not have resided in the State of Illinois continuously for 10 years, and in their respective counties for 3 years immediately before applying for this benefit, shall be entitled to the provision of this act."

The state of Pennsylvania forbids pensions excepting those for soldiers.

Thirty-one of the 45 beggars of all types obtained between three and six dollars a day. The average weekly income is approximately $30.00 a week, as compared with the average income of $19.00 for blind mendicants in Pittsburgh. Smeund's table, however, includes many sighted beggars, who usually obtain more money than the blind.

2. "The Illinois provision for the blind was made in 1903 and the essentials of the act as now administered are these: (Illinois Revised Statutes, Chap. 23, pp. 109-110).

1. It shall be lawful and obligatory upon the county to contribute from the charity or other fundsheard the support of any blind persons coming under the provision of the act.

2. All male persons over 21 and all female persons over 18 who are declared to be blind and otherwise come under the provisions of this act, shall receive as a benefit $250 per annum, payable quarterly from the treasury of the county of which said persons are resident.

3. No persons who are charges of any charitable institutions of the state, county or city or persons having an income of over $250 per annum or who shall not have resided in the state of Illinois continuously for 10 years, and in their respective counties for 3 years immediately before applying for this benefit, shall be entitled to the provision of this act."

The state of Pennsylvania forbids pensions excepting those for soldiers.

"FREE PEDLER LICENSE

No. 17269.

Issued by Authority of the City of Chicago
In Accordance with An Ordinance Passed
October 9th, 1905

PERMISSION is hereby given to _____

_____Street to peddle merchandise from House to House, (not wagon or cart) FROM BASKET OR OTHER RECEPTACLE ONLY, for a period of 60 days from _____192_____

THIS PERMIT IS NOT GOOD TO BUY OR SELL SECOND HAND ARTICLES, and subject to all rules and regulations of the POLICE DEPARTMENT, and may be revoked by the Mayor at any time.

This permit requires no badge and is not good in the central business district of the First Ward.

NOT GOOD FOR SALE OF
JEWELRY OR MEDICINES

_____"

Mayor

Pay no money
for this permit.

"THE PUBLIC STREETS"

No. 17247.

Issued by Authority of the City of Chicago
In Accordance with An Ordinance Passed
October 9th, 1905

PERMISSION is hereby given to _____

_____ Street to public warehouses from Doors to
Doors, (not empty or full) FROM MARKET OR OTHER WAREHOUSES ONLY, for a
period of 60 days from _____ 19__

This permit is not good on any of the well known ARTERIES, and
subject to all rules and regulations of the PUBLIC WAREHOUSE, and may be
revoked by the Mayor at any time.

This permit requires no badge and is not good in the central
business district of the First Ward.

Not valid after _____
Permit to publish

_____

Mayor

City Attorney

For this permit.

The indiscriminate issue of free peddlers' licenses in Chicago proved to be a most pernicious practise, for many indigent persons were encouraged to start begging, under the pretext of vending. See replica of City of Pittsburgh Peddlers' License on page - (not included)

BEGGING FAMILY SCHEDULE

Agency record or interview_____ Number_____ Date&_____

1. Name_____ Address_____ Nationality_____

2. Housing_____ _____ _____ _____
   No.rooms in family rent sanitary condition

3. Family status:

	Date of birth	Age at start of begging	Legitimate work before-during begging school	Weekly income from legitimate work	Mental and physical condition
Father					
Mother					
CHIldren					

4. History of begging:

   a. By whom_____ b. Why_____

   c. Method used_____ d. Regularity_____

   e. Period (time and place_____ f. Groups solicited_____

   g. Evidence of shame_____ h. Begging income_____

5. Any other income_____

6. Use of income_____

7. History of family prior to begging_____

8. Moral status_____ _____ _____
   drink drugs immorality

9. Domestic troubles_____

10. Children

    a. Used in begging_____ b. School record_____

    c. Mothers care_____ d. Demoralization_____

    e. Truancy and delinquency_____

11. Police interference with begging_____

12. Court:

    a. Charge_____ b. Sentence_____ c. Effect_____

[illegible] FAMILY SCHEDULE

Agency record or interview _____ Number _____ Date _____

1. Name _____ Address _____ Nationality _____

2. Housing _____ No. rooms _____ in family _____ rent _____ sanitary condition _____

3. Family status:

	Date of birth	Age at start of begging	Legitimate work before-during begging school	Weekly income from legitimate work	Mental and physical condition
Father					
Mother					
Children					

4. History of begging:

a. By whom _____ b. Why _____

c. Method used _____ d. Regularity _____

e. Period (time and place) _____ f. Groups solicited _____

g. Evidence of shame _____ h. Begging income _____

5. Any other income _____

6. Use of income _____

7. History of family prior to begging _____

8. Moral status _____ drink _____ drugs _____ immorality _____

9. Domestic troubles _____

10. Children

a. Used in begging _____ b. School record _____

c. Mothers care _____ d. Demoralization _____

e. Truancy and delinquency _____

11. Police interference with begging _____

12. Court:

a. Charge _____ b. Sentence _____ c. Effect _____

13. Agencies in case _____

a. What aid sought _____

b. Treatment _____
Kind and amount of aid and advice given (results).

14. Handicap

a. Cause of disability _____

b. Permanence _____

c. Self effort to rehabilitate _____

d. Assistance toward self support _____

e. Opportunity to work _____

f. Possible income _____

15. Comments _____

13. Agencies in case _____

a. What aid sought _____

b. Treatment _____
Kind and amount of aid and advice given (relative).

14. Handicap

a. Cause of disability _____

b. Permanence _____

c. Self effort to rehabilitate _____

d. Assistance toward self support _____

e. Opportunity to work _____

f. Possible income _____

15. Comments _____

APPENDIX IV

Judicial Interpretations of Beggary in St. Louis, Missouri.

"Sec. 1. Every person over the age of sixteen years who without visible means of support, after duly offered proper and diligent effort to secure employment and without any settled place of abode, or who obtains any visible means of support shall be found loitering or go in the private premises of another and who shall fail to give a good account of himself, or who shall be found begging. (Wagner's Revised Code).

"In re Keller, 12 Mon. 131, l. c. 132, application for writs of mandamus and habeas corpus to review arrest and detention of child.

'The relator, a boy about 10 years of age is a cripple, unable to walk and obliged to support his ankle and leg. At the time of his arrest, he had been moving from Broadway, on the sidewalk from John to Wall Street, thence down Wall to Dock Street and had gone some distance in the latter to be passed along the sidewalk, the officer saw him hold out his hands to several persons and receiving money from them, but did not hear the speech to any of them. Held, that this constituted a "begging for alms or soliciting charity" within the meaning of the provisions of the revised statutes, providing for the arrest of any child who shall be found begging for alms or soliciting charity from door to door, or in any street, highway or public place of any city or town.'

The Court said, l. c. 132:

'There is nothing in either of these statutes that necessarily requires proof of spoken words to constitute begging for alms or soliciting charity, although such words might in many instances be the best evidence of the offense. The act of begging alms or soliciting charity is the offense contemned by the law, in whatever form that act may be committed, and in many instances words are far less effective to accomplish the end than simple acts. The deaf and dumb man, real or pretended, who stands with a placard on the breast and with extended hat or hand, is soliciting or charity as completely as though he spoke to the passersby. And so in every age those diseased or crippled beggars appeals to sympathy, if he places himself in a position to attract attention or passes along the street selling articles by sign, act or look in his unhappy condition, and received from those who observe his the charity which he is obviously seeking. Indeed the class of silent beggars who exhibit deformities, wounds or injuries which tell plainer than words their needy and helpless condition, are the most successful of

'VAGRANTS'

"Sec. 678. 'Vagrant' defined---a vagrant under the meaning and provisions of this ordinance shall be deemed to be:

"First. Every person over the age of sixteen years who without visible means of support lives idly without proper and diligent effort to secure employment and without any settled place of abode, or who without any visible means of support shall be found trespassing on or in the private premises of another and who shall fail to give a good account of himself, or who shall be found begging. (Wagner's Revised Code).

"In Re Haller, 12 Hun. 131, l. c. 132, application for write of certiorari and habeas corpus to review arrest and detention of child.

'The relator, a boy about 10 years of age is a cripple, unable to walk and obliged to move on his hands and legs. At the time of his arrest, he had been moving from Broadway, on the sidewalk from John to Wall Street, thence down Wall to New Streets and had gone some distance in the latter. As he passed along the sidewalk, the officer saw him hold out his hands to several persons and receiving money from them, but did not hear him speak to any of them. Held, that this constituted a "begging for alms or soliciting charity" within the meaning of the provision of the Revised Statutes, providing for the arrest of any child who shall 'be found begging for alms or soliciting charity from door to door, or in any street, highway or public place of any city or town.'

"The Court said, l. c. 132:

'There is nothing in either of these statutes that necessarily requires proof of spoken words to constitute begging for alms or soliciting charity, although such words might in many instances be the best evidence of the offense. The act of begging alms or soliciting charity is the offense condemned by the law, in whatever form that act may be committed, and in many instances words are far less effective to accomplish the end than simple acts. The deaf and dumb man, real or pretended, who stands with a placard on the breast and with extended hat or hand, is a solicitor of charity as completely as though he spoke to the passersby; and so is every one whose diseased or crippled condition appeals to sympathy, if he places himself in a position to attract attention or passes along the street calling attention by sign, act or look to his unhappy condition, and received from those who observe him the charity which he is obviously seeking. Indeed the class of silent beggars who exhibit deformities, wounds or injuries which tell plainer than words their needy and helpless condition, are the most successful of

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solicitors for charity, and especially is this so when the object of alms is a young and helpless child.

'The intention of the law is not to punish such children, but to protect and provide for their necessitites with tender care, and it would be a great mistake to hold that the statute does not include such as, by reason of their appalling misfortunes, need do nothing but silently attract attention to themselves to receive gifts of charity, unasked for in words, but really solicited by far more touching appeals.

'The poor boy in this case, while creeping through the throng of people on Broadway and Wall Street and raising his hand to receive their alms, was accomplishing the purpose of begging in a mode far more effective than to have sat at a corner and cried out to every passerby for charity. It is a mistake therefore, to suppose that the evidence was not sufficient to justify his being taken into custody and committed to the public charities of the city. The magistrate was right in finding that he was within the provisions of the statute.'

"In this case, the court refused to grant the write because of defective papers, but suggested that 'the commissioners restore plaintiff's custody to his parents, with suitable admonition that if they suffer him to be again found begging in the streets, he will be arrested and permanently placed in a charitable institution.'"

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'In this case, the court refused to grant the write because of defective papers, but suggested that 'the commissioners restore plaintiff's custody to his parents, with suitable admonition that if they suffer him to be again found begging in the streets, he will be arrested and permanently placed in a charitable institution.'"

MINUTES OF PROCEEDINGS

#136,994

Lloyd Edens vs Joseph A. Gerk, Chief of Police
Robert W. Kaiser, Chief of Detectives

12-10-28 Defendants ordered to show cause why a temporary injunction should not issued on Wednesday, December 12, 1928 at 10 A.M.

12-12-28 Proof of service of copy of order filed. Return the order to show cause filed. Case transferred to Division #5, Judge Pearcy consenting.

12-13-28 Appealed; evidence heard; case submitted.

12-17-28 Bill dismissed as per memo filed.

CIRCUIT COURT
#136,494

Lloyd Edens vs Joseph A. Gerk, Chief of Police
Robert W. Kaiser, Chief of Detectives

"Plaintiff seeks an injunction against the Defendants, Joseph A. Gerk, Chief of Police and Robert W. Kaiser, Chief of Detectives, and his agents from arresting and restraining Plaintiff from carrying on his legal and lawful occupation as peddler, licensed as such in this city, claiming certain acts and conduct of the Defendant in arresting and detaining Plaintiff as improper and that said Defendant threatened to continue to do so.

"The Defendant makes a return setting out that Section 1484 and 1243 of the Revised Code of St. Louis are duly enacted ordinances and are still in force and effect and avering that the said Defendants have never caused or directed the Plaintiff to be arrested or molested except as and when the said Plaintiff was violating the provisions of the said sections. Section 1484 provided that every person who shall be found begging shall be deemed guilty of a misdemeanor and upon conviction thereof shall be fined not less than $5 nor more than $300. This is the ordinance upon which the Defendan ts rely to justify the arrest heretofore made in this case and the threatened arrests of which the Plaintiff complains. Section 1243 and other duly enacted ordinances of the City of St. Louis provide for the licensing of peddlers.

"Plaintiff in this case is an unfortunate cripple who moves about on his hands and knees provided with leather cushions and carries in his outside vest pocket, certain pencils which he claims he is engaged in peddling on the streets of St. Louis.

MINUTES OF PROCEEDINGS

#136,494

Lloyd Edens vs Joseph A. Gerk, Chief of Police
Robert W. Kaiser, Chief of Detectives

12-10-28 Defendants ordered to show cause why a temporary injunction should not issued on Wednesday, December 12, 1928 at 10 A.M.

12-12-28 Proof of service of copy of order filed. Return the order to show cause filed. Case transferred to Division #2, Judge Pearcy consenting.

12-13-28 Appealed; evidence heard; case submitted.

12-17-28 Bill dismissed as per memo filed.

CIRCUIT COURT
#136,494

Lloyd Edens vs Joseph A. Gerk, Chief of Police
Robert W. Kaiser, Chief of Detectives

"Plaintiff seeks an injunction against the Defendants, Joseph A. Gerk, Chief of Police and Robert W. Kaiser, Chief of Detectives, and has agents from arresting and restraining Plaintiff from carrying on his legal and lawful occupation as peddler, licensed as such in this city, claiming certain acts and conduct of the Defendant in arresting and detaining Plaintiff as improper and that said Defendant threatened to continue to do so.

"The Defendant makes a return setting out that Section 1484 and 1243 of the Revised Code of St. Louis are duly enacted ordinances and are still in force and effect and avering that the said Defendants have never caused or directed the Plaintiff to be arrested or molested except as and when the said Plaintiff was violating the provisions of the said sections. Section 1484 provided that every person who shall be found begging shall be deemed guilty of a misdemeanor and upon conviction thereof shall be fined not less than $5 nor more than $500. This is the ordinance upon which the Defendant is rely to justify the arrest heretofore made in this case and the threatened arrests of which the Plaintiff complains. Section 1243 and other duly enacted ordinances of the City of St. Louis provide for the licensing of peddlers.

"Plaintiff in this case is an unfortunate cripple who moves about on his hands and knees provided with leather cushions and carries in his outside vest pocket, certain pencils which he claims he is engaged in peddling on the streets of St. Louis.

As his companion, he has a dog with harness or regalia and on the back of the said dog a cup in which it is evidently intended that the passersby shall deposit whatever money he takes in.

"The Plaintiff testifies that he lives at the LaSalle Hotel on Chestnut near Broadway in this city with his wife. He was born and raised in this state and has lived here all his life except for a few years in the City of New York and other places where he claims to have plied his occupation as peddler. He has exhibited to the Court a peddler's license in due form issued by the City of St. Louis. He testified he has been arrested two or three times by the city, that he sells from 2 to 8 dozen pencils a day and makes $4 or $5 a day. He testified that every time the passersby put money in the cup, he gives them a pencil, that he does not hold out his hand or ask anyone to give him alms, that about a week ago he was arrested and brought into Police Court and fined $100 and given a chance to leave town in order that the fine might be stayed, that he did not leave town. In brief, he claims he has not violated the Ordinance with regard to begging. The Plaintiff in this case, however, has raised no constitutional question, that is to say as far as this court is concerned he does not contend that the Ordinance directed against begging on the streets is unconstitutional, therefore, the matter is not before the court.

"The testimony of the Defendant, on the other hand, tends to show that the only arrests made were made after they had followed the Plaintiff and his dog and had seen many passersby throwing alms into the cup and that no pencils or other merchandise was given in exchange for the money or gratuity thus offered.

"The court is of the opinion that the Police have a reasonable discretion in determining who constitute beggars within the meaning of the Ordinance. In other words that it is not merely the utterance of begging words or holding out of the hand which constitutes one a beggar within the meaning of the Ordinance. Of course, it is equally true that the appearance on the streets of the city of a cripple does not constitute him a beggar nor indicate that he is on the streets for the purpose of soliciting alms. We are, however, of the opinion that a person who appears on the streets as this Plaintiff did and who, if we are to believe the testimony of the Defendants, in many respects did receive alms without the giving of any merchandise, could very well be classed as begging.

"At all events, there is no call for the extraordinary relief of injunction which the Plaintiff seeks in this Court. A somewhat similar situation arose in the case of Oliver vs. Orrick 288 S.W. 966 in which the Plaintiff who had been duly licensed to run a carnival in the City of St. Louis was threatened and was arrested on the charge of operating a gambling device; that if the court had issued an injunction against the Police for interfering with his operation of a carnical or interfering with any person patronizing said carnival or exhibition a citation for contempt was issued against certain officers for acts alleged to be in violation of said injunction or restraining order. As the Circuit Court of the City had found the officers guilty, if was appealed to the Court of Appeals and that Court said that the Defendants

in his conversation, he has a dog with harness or leashes and on the back of the said dog a cap in which it is evidently intended that the passersby shall deposit whatever money he takes in.

The plaintiff testifies that he lives at the Jamaica Hotel on Central Park Westway in this city with his wife. He was born and raised in this state and has lived here all his life except for a few years in the city of New York and other places where he claims to have plied his occupation as peddler. He has entitled to the Court a peddler's license in due form issued by the City of St. Louis. He testified as has been already stated two or three times by the City, that he walks from 5 to 6 hours daily a day and makes 24 or 25 a day. He testified that every time the passersby put money in the cap, he gives them a pencil. That he does not hold out his hand for alms or ask anyone to give him alms, that about a week ago he was arrested and brought into Police Court and fined $100 and given a month to leave town in order that the fine might be stayed, that he did not leave town. In brief, he claims he has not violated the Ordinance with regard to begging. The plaintiff in this case, however, has raised no constitutional question, that is to say so far as this court is concerned he does not contend that the Ordinance directed against begging on the streets is unconstitutional, therefore, the matter is not before the court.

The testimony of the defendant, on the other hand, tends to show that the only arrests made were made after they had followed the plaintiff and his dog and had been many persons throughout the city and that no penalty or other punishment was given in exchange for the money or gratuity thus offered.

The court is of the opinion that the Police have a reasonable discretion in determining who constitute beggars within the meaning of the Ordinance. In other words that it is not merely the utterance of begging words or holding out of the hand which constitutes one a beggar within the meaning of the Ordinance. Of course, it is equally true that the appearance on the streets of the city of a person may be such as not constitute him a beggar nor indicate that he is or has been not constitute him a beggar nor indicate that he is or the streets for the purpose of soliciting alms. He may, however, be of the opinion that a person who appears on the streets in this city and who, if we are to believe the testimony of the plaintiff did not beg, if he did, in any respect did receive alms without the giving of any consideration, could very well be classed as begging.

At all events, there is no call for the extraordinary relief of injunction which the plaintiff seeks in this Court. A similar matter arising here in the case of Oliver vs. Orlick Sup. C.V. 788 in which the plaintiff who had been duly licensed to run a cabriolet in the City of St. Louis was threatened and was arrested on the charge of operating a peddling device; that if the court had issued an injunction against the police for interfering with his operation of a cabriolet or interfering with any person patronizing said cabriolet or soliciting a citation for contempt was issued against certain officers for acts alleged to be in violation of said injunction or restraining order. In the circuit court of the City and found the officers guilty. It was reversed to the Court of Appeals and that Court said that the defendants

could not be convicted for contempt of court because of the generality and vagueness of the restraining order. So likewise in this case, it is evident that a restraining order for this state of facts would be futile. What would this Court restrain? Certainly not the Police from arresting this Defendant at any time he should engage in the act of begging. If the conviction for begging is unlawful, his remedy lies in appealing from the court which has convicted him and not by the extraordinary relief of tying the hands of the police."

"The bill is dismissed."

Signed Claude O. Pearcy
Judge

could not be convicted for contempt of court because of the generality and vagueness of the restraining order. So likewise in this case, it is evident that a restraining order for this state of facts would be futile. That would this Court restrain certainly not the police from arresting this Defendant at any time he should engage in the act of begging. If the conviction for begging is unlawful, his remedy lies in appealing from the court which has convicted him and not by the extraordinary relief of tying the hands of the police.

"The bill is dismissed."

Signed Claude C. Fearey
Judge

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